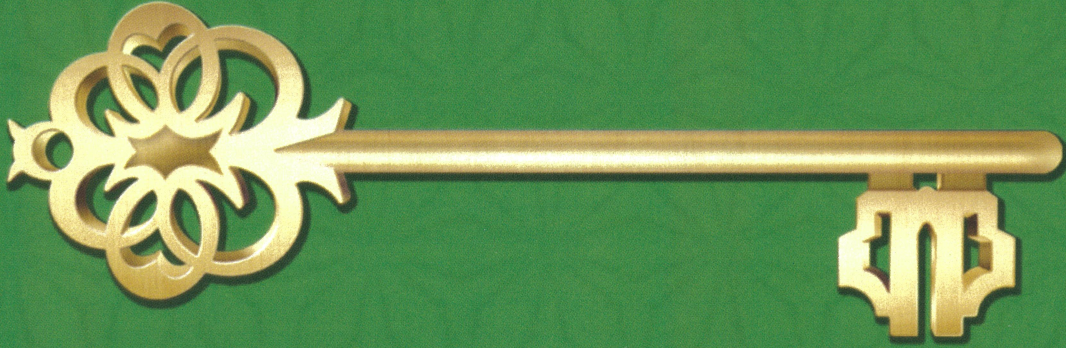
KEY

to

Durūs al-lughah al-‘Arabiyyah li-ghayr al-nāṭiqīn bihā

Book 3 Part 1



By:

Dr. V. Abdur Rahim

دروس اللغة العربية

لغير الناطقين بها

الجزء الثالث

القسم الأول

لقا

A PUBLICATION OF

LQTORONTO

www.lqtoronto.com

Explanation of certain Grammatical Terms & Symbols

1. Fatḥah is the vowel sign (ـَ) denoting “a”.

2. Kasrah is the vowel sign (ـِ) denoting “i”.

3. Ḍammah is the vowel sign (ـُ) denoting “u”.

4. Sukūn is the sign (ـْ) denoting absence of a vowel.

5. Shaddah is the sign (ـّ) denoting doubling of the letter.

“ā” is long “a” as in *father*.

“ī” is long “i” as in *machine*.

“ū” is long “u” as in *rule*.

LESSON 1

In this lesson we learn the following:

a) The Declension of Nouns, and
b) The Moods of Verbs.

(A) Declension of Nouns

We have already seen in Parts One and Two that most Arabic nouns are declinable, i.e., they indicate their function in the sentence by their endings.
These endings are three. They are:

1) The *ḍammah* to indicate the nominative case (الرَّفْعُ). A noun with this ending is called مَرْفُوعٌ.

2) The *fatḥah* to indicate the accusative case (النَّصْبُ). A noun with this ending is called مَنْصُوبٌ.

3) The *kasrah* to indicate the genitive case (الجَرُّ). A noun with this ending is called مَجْرُورٌ.

Here is an example:

دَخَلَ المدرسُ. ‘The teacher entered.’

Here al-mudarris-**u** is مَرفُوعٌ because it is the *fā'il* (الفاعِلُ).

سألتُ المدرِّسَ. ‘I asked the teacher.’

Here al-mudarris-**a** is مَنْصُوبٌ because it is the object (المفعولُ بِهِ).

هذه سَيّارَةُ المدرِّسِ. ‘This is the teacher’s car.’

Here al-mudarris-**i** is مَجْرُورٌ because it is *muḍāf ilayhi* (مُضافٌ إليهِ).

Now these endings (*ḍammah, fatḥah* and *kasrah*) are called the Primary Endings (عَلَاماتُ الإعْرابِ الأَصْلِيَّةُ).

There are other endings also which are called the Secondary Endings (عَلَاماتُ الإعْرابِ الفَرْعِيَّةُ).

The following groups of nouns have these endings:

a) The Sound Feminine Plural (جَمْعُ المؤنَّثِ السَّالِمِ):

Only the *naṣb*-ending is different in this group. It takes *kasrah* instead of *fatḥah*, e.g.:

سَأَلَتِ المديرةُ المدرِّساتِ. ‘The headmistress asked the female teachers.’

Here al-mudarrisāt-**i** takes *kasrah* instead of *fatḥah* because it is sound feminine plural.
Note that in this group the *naṣb*-ending is the same as the *jarr*-ending, e.g.:

رأيتُ السَّيَّاراتِ 'I saw the cars.'

Here al-sayyārāt-i[1] is منصوب because it is the object.

خرج الناسُ منَ السَّيَّاراتِ. 'The people came out of the cars.'

Here al-sayyārāt-i is مَجرورٌ because it is preceded by a preposition.

b) The Diptote (المَمْنوعُ مِنَ الصَّرْفِ):

In this group the *jarr*-ending is *fatḥah* instead of *kasrah*, e.g.:

هذا كتابُ زَيْنَبَ. 'This is Zainab's book.'

Here Zainab-**a** has *fatḥah* instead of *kasrah* because it is a diptote.

Note that in this group the *jarr*-ending is the same as *naṣb*-ending, e.g.:

سَألْتُ زينبَ. 'I asked Zainab.'

Here Zainab-**a** is منصوب because it is مفعولٌ به.

ذَهَبْتُ إلى زينبَ. 'I went to Zainab.'

Here Zainab-**a** is مَجرورٌ because it is preceded by a preposition.

c) The Five Nouns (الأَسْماءُ الخمْسَةُ):

These are أَبٌ، أخٌ، حَمٌ، فَمٌ، ذُو.[2] These nouns take the secondary endings only when they are مُضافٌ, and the مُضافٌ إليه is not the pronoun of the first person singular. In this group the *raf'*-ending is *wāw*, the *naṣb*-ending is *alif* and the *jarr*-ending is *yā'*, e.g.:

ماذا قالَ أَبُو بلالٍ ؟ 'What did Bilāl's father say?'

Note it is أَبُو (abū) with a *wāw*, not أَبُ (abu).

أعرِفُ أبا بلالٍ. 'I know Bilāl's father.'

Note it is أبا (abā) with an *alif*, not أَبَ (aba).

ذَهبتُ إلى أَبي بلالٍ. 'I went to Bilāl's father.'

Note it is أَبي (abī) with a *yā'*, not أَبِ (abi).

---

[1] - This should be pronounced as-sayyārāt-i. For the sake of uniformity, I write the definite article al- even with the solar letters.

[2] - الحَمُ means the male relative of the husband such as his brother and his kasher.

The مضاف إليه can be a pronoun, e.g.:

أين ذَهَبَ أخُوك ؟	'Where did your brother go?'	(akhū-ka)
ما رأيتُ أخاك .	'I did not see your brother.'	(akhā-ka)
ما ٱسْمُ أخيك ؟	'What is your brother's name?'	(akhī-ka)

If the مُضافٌ إليه is the pronoun of the first person singular, the noun remains unchanged, e.g.:

يدرسُ أخِي بالجامعةِ .	'My brother is studying at the university.'
أتعرِفُ أخِي ؟	'Do you know my brother?'
خُذِ العُنوانَ مِن أخِي ؟	'Take the address from my brother.'

The word فَمٌ (mouth) can be used in two ways: with the *mīm* and without it. When used with the *mīm*, it is declined with the primary endings, e.g.:

فَمُك نَظِيفٌ .	'Your mouth is clean.'
اِفْتَحْ فَمَكَ .	'Open your mouth.'
مَاذَا في فَمِكَ ؟	'What is in your mouth?'

If the *mīm* is dropped, it is declined like the Five Nouns (الأَسْماءُ الخَمْسَةُ), e.g.:

فُوك صغِيرٌ.	'Your mouth is small.'	(fū-ka)
اِفتَحْ فَاكَ .	'Open your mouth.'	(fā-ka)
مَاذَا في فِيكَ ؟	'What is in your mouth?'	(fī-ka)

The Five Nouns are declined with the special secondary endings only if they are مُضافٌ as we have seen. Otherwise they are declined with the primary endings.

هو أَخٌ .	'He is a brother.'
أَينَ الأَخُ ؟	'Where is the brother?'
رأيتُ أخاً .	'I saw a brother.'
سألتُ الأخَ .	'I asked the brother.'
هذا مِنْ أخٍ .	'This is from a brother.'

هذه سيارةُ الأخِ. 'This is the brother's car.'

d) The Sound Masculine Plural (جمعُ المذكَّرِ السَّالِمُ). This group has -ū(na) as the *raf*ʻ ending, and -ī(na) as the *naṣb/jarr*-ending, e.g.:

دَخَلَ المدرِّسُونَ. 'The teachers entered.'

Here al-mudarris-ūna is مرفوعٌ.

ما سَأَلْتُ المدرِّسِينَ. 'I did not ask the teachers.'

Here al-mudarris-īna is مَنْصوبٌ.

أَيْنَ غُرْفَةُ المدرِّسِينَ. 'Where is the teachers' room?'

Here al-mudarris-īna is مجرورٌ.

Note that the *naṣb*-ending is the same as the *jarr*-ending in this group.

The ن of -ū(na) and -ī(na) is omitted if the noun happens to be مُضافٌ, e.g.:

أين مُدرِّسُو القرآنِ ؟ 'Where are the Qur'ān teachers?' (mudarris-ū)

أَرَأَيْتَ مُدرِّسي القرآنِ ؟ 'Did you see the Qur'ān teachers?' (mudarris-ī)

You will learn more about the omission of the *nūn* in Lesson 9.

e) The Dual (المُثَنَّى):

The dual takes -ā(ni) as the *raf*ʻ-ending, and -ai(ni) as the *naṣb/jarr*-endings, e.g.:

أَجاءَ المدرِّسَانِ الجديدانِ ؟ 'Have the two new teachers come?' (al-mudarris-āni)

أَرَأَيْتُمُ المدرسَيْنِ ؟ 'Did you see the two teachers?' (al-mudarris-ayni)

أَسْأَلُ عَنِ المدرسَيْنِ. 'I am asking about the two teachers.' (al-mudarris-ayni)

The ن of -ā(ni) and -ai(ni) is omitted if the noun happens to be مُضافٌ, e.g.:

أين تَدْرُسُ أُختا بلالٍ ؟ 'Where are Bilā1's two sisters studying?' (ukht-ā)

أتعْرِفِينَ أُخْتَيْ بلالٍ ؟ 'Do you know Bilāl's two sisters?' (ukht-ai)

أَكَتَبْتِ إلى أُخْتَي بلالٍ ؟ 'Did you write to Bilāl's two sisters?' (ukht-ai)

You will learn more about the omission of the *nūn* in Lesson 9.

Latent Endings

(الإعرابُ التَّقْدِيرِيُّ)

There are three groups of nouns in which the endings do not appear for phonetic reasons. These are:

a) The *maqṣūr* (المَقْصُورُ): It is a noun ending in a long ā like الفَتَى، العَصا، المُسْتَشْفَى.

All the three endings are latent in the *maqṣūr*, e.g.:

قَتَلَ الفَتَى الأفْعَى بالعَصَا. 'The young man killed the viper with a stick.'

Here الفَتَى (al-fatā) is the فاعِلٌ, but has no u-ending;

الأفعَى (al-afʿā) is the مفعولٌ بِهِ, but has no a-ending;

العَصَا (al-ʿaṣā) is preceded by a preposition, and so it is مَجْرُورٌ,

but has no i-ending.

Compare this sentence to the following sentence with the same meaning:

قَتَلَ الولدُ الحيَّةَ بِالعُودِ (qatala l-walad-**u** l-ḥayyat-**a** bi l-ʿūd-**i**)

In this sentence the endings of all nouns appear.

b) The *Muḍāf* of the Pronoun of the First Person Singular (المُضافُ إِلَى ياءِ المتكلِّمِ) like زَميلي. In this group also all the three endings are latent, e.g.:

دَعا جَدِّي أُستاذِي مع زُملائي. 'My grandfather invited my teacher with my classmates.'

Here جَدِّي (jadd-ī) is فاعِلٌ,

أستاذِي (ustādh-ī) is مفعولٌ بِهِ,

زُمَلائي (zumalā'-ī) is مُضافٌ إليه.

But none of the three has the ending.
Compare this to:

دَعا جَدُّكَ أُستاذَكَ مَعَ زُملائِكَ.

'Your grandfather invited your teacher with your classmates.'

Here jadd-**u**-ka has the u-ending, ustādh-**a**-ka has the a-ending and zumalā'-**i**-ka has the i-ending.

c) The *Manqūṣ* (المَنْقُوص):

It is a noun ending in an original *yā'*, e.g.:

القاضِي 'the judge', المُحامِي 'the advocate', الجانِي 'the culprit'.

In this group the u- and the i-endings are latent, but the a-ending appears, e.g.:

سَأَلَ القاضِي المُحامِيَ عن الجانِي. 'The judge asked the advocate about the culprit.'

Here القاضِي (al-qāḍiy) which is مَرفُوعٌ has no ending,

الجانِي (al-jāniy) which is مَجْرُورٌ also has no ending,

but الْمُحامِيَ (al-muḥāmiy-a) which is مَنْصُوبٌ has a-ending.

If the *manqūṣ* takes the *tanwīn* it loses the terminal *yā'*, e.g.:

قَاضٍ which originally was قَاضِيٌ.

After the loss of the u-ending and the *yā'* it became qāḍi-n (qāḍiy-u-n → qāḍi-n).

The *yā'*, however, returns in the accusative case (مَنْصُوبٌ), e.g.:

هذا قاضٍ. 'This is a judge.'

سَأَلْتُ قاضياً. 'I asked a judge.'

هذا بَيْتُ قاضٍ. 'This is the house of a judge.'

Note that the *yā'* of the *manqūṣ* is retained only in the following three cases:

1) If it has the definite article al-, e.g.:

القاضِي، الوادِي، المُحامِي

2) If it is مُضافٌ, e.g.:

قاضِي مكَّةَ. 'qāḍiy of Makkah'

مُحامِي الدِّفاعِ. 'defence advocate'

وادِي العَقِيقِ. 'the Valley of Aqīq' (in Madīnah Munawwarah).

3) If it is مَنْصُوبٌ, e.g.:

عَبَرْتُ واديًا. 'I crossed a valley.'

سألتُ قاضياً. 'I asked a judge.'

أريد ثانياً. 'I want a second.'

The Indeclinable Nouns

(المَبْنِيُّ مِنَ الأَسْماءِ).

We have seen that most Arabic nouns are declinable. Some are indeclinable, i.e. they do not indicate their functions by changing their endings. The following groups are indeclinable (*mabnī*).

1) The pronouns (الضَّمائر) like: أنا ، أنْتَ ، هوَ. Likewise *tu* and *hu* in رَأَيْتُهُ (I saw him) are pronouns.

You might have noticed that there are two sets of pronouns. One set is used as *raf'* pronouns, and another set as *naṣb* and *jarr* pronouns, e.g.:

نَحْنُ طُلابٌ . ‘We are students.’

أَرَأَيْتَنا ؟ ‘Did you see us?’

هذا بَيْتُنا . ‘This is our house.’

But the changes that the pronouns undergo have no pattern. So each form of the pronoun is regarded as a separate entity. That is why the pronouns are classed as indeclinable though they undergo changes to indicate their functions in the sentence.

2) Demonstrative pronouns (أَسْماءُ الإِشَارَةِ) like: هذا، هذهِ، ذلكَ، هؤُلاءِ، أُولَئِكَ but هذانِ and هاتانِ are declinable (مُعْرَبٌ).

3) Relative pronouns (الأَسْمَاءُ المَوْصُولَةُ) like: الَّذي، الَّتي، الَّذِينَ، اللَّاتِي, but اللَّذان and اللَّتانِ are declinable.

4) Some interrogative words like: مَنْ، أيْنَ، ما، مَتى، كيفَ.

5) Some adverbs (الظُّرُوفُ) like: إذا، حَيثُ، أمسِ، الآنَ.

6) The verb-nouns (أَسْمَاءُ الفِعْلِ): A verb-noun is a noun with the meaning of a verb, like:

أُفٍّ ‘I am annoyed.’ آهِ ‘I feel pain.’ آمِينَ ‘Accept.’

7) Compound numbers. These are أَحَدَ عَشَرَ up to تِسْعَةَ عَشَرَ along with their feminine forms.

Only the first part of إثنا عَشَرَ and إِثْنَتَا عَشْرَةَ is declinable (as explained in Key to Part Two).

With regard to a *mu‘rab* noun we say it is *marfū‘*, *manṣūb* or *majrūr*, but with regard to a *mabnī* noun, we say: it is في مَحَلِّ رَفْعٍ، في مَحَلِّ نَصبٍ، في مَحَلِّ جَرٍّ i.e., it is in the place of *raf‘*, *naṣb* or *jarr*, because a *mabnī* noun cannot be *marfū‘*, *manṣūb* or *majrūr*, but it occupies a place that belongs to a *marfū‘*, *manṣūb* or *majrūr* noun; and if a *mabnī* noun were to be replaced by a *mu‘rab* one it will be *marfū‘*, *manṣūb* or *majrūr*, e.g.:

in رأيتُ بلالاً, the noun بلالاً is *manṣūb* because it is المفعولُ بِهِ, but

in رأيتُ هذا, the noun هذا is ‘in the place of *naṣb*’ because it occupies the same place as the *manṣūb* بلالاً.

When is a noun *marfūʻ* (in the nominative case)?

A noun is *marfūʻ* when it is:

1,2) *mubtada'* or *khabar*, e.g.: اللّٰهُ أكبرُ ‘Allāh is the greatest.’

3) *ism* of *kāna*, e.g.: كانَ البابُ مَفْتُوحاً ‘The door was open.’

4) *khabar* of *inna*, e.g.: إنَّ اللّٰهَ غَفُورٌ ‘Surely, Allāh is forgiving.’

5) *fāʻil*, e.g.: خَلَقَنا اللّٰهُ ‘Allāh created us.’

6) *nā'ib al-fāʻil*,[3] e.g.: خُلِقَ الإنْسانُ مِنْ طِينٍ ‘Man was created from clay.’

When is a noun *manṣūb* (in the accusative case)?

A noun is *manṣūb* when it is:

1) *ism* of *inna*, e.g.: إنَّ اللّٰهَ غفورٌ ‘Surely, Allāh is forgiving.’

2) *khabar* of *kāna*, e.g.: كانَ الطّعامُ لذيذاً ‘The food was delicious’

3) *mafʻūl bihi*, e.g.: فهِمتُ الدَّرْسَ ‘I have understood the lesson.’

4) *mafʻūl fīhi*,[4] e.g.: سافَرَ أبِي ليلاً ‘My father travelled by night.’

جَلَسَ المدرِّسُ عندَ المدير ‘The teacher sat at the headmaster’s.’

5) *mafʻūl lahu*,[5] e.g.: ما خَرَجْتُ من البيت خوفاً من الحرّ ‘I did not leave the house for fear of heat.’

6) *mafʻūl maʻahu*,[6] e.g.: سِرتُ وَالجَبَلَ ‘I walked along the mountain.’

ذهبتُ وخالداً إلى السُّوقِ ‘I went to the market along with Khālid.’

7) *mafʻūl muṭlaq*,[7] e.g.: أُذْكُرُوا اللّٰه ذِكْراً كَثِيراً ‘Remember Allāh much.’

---

[3] *Nā'ib al-fāʻil* is the subject of a verb in the passive voice. See Lesson 3.

[4] *Al-mafʻūl fīhi* (المفعول فيه) is an adverb of time or place. See Lesson 12.

[5] *Al-mafʻūl lahu* (المفْعُولُ له) is the noun that gives the reason for doing a thing.

[6] *Al-mafʻūl maʻahu* (المفْعُول مَعَه) is a noun coming after the *wāw* which means ‘along with’.

[7] *Al-mafʻūl Al-muṭlaq* (المَفْعُولُ المُطْلَق) is the مَصْدَر of the verb occurring in the sentence. See Lesson 28.

8) *ḥāl*, (8) e.g.: جَدِّي يُصلِّي قاعداً 'My grandfather prays sitting.'

9) *tamyīz*, (9) e.g.: أنا أَحْسَنُ مِنْك خَطّاً 'I am better than you in handwriting.'

10) *mustathnā*, (10) e.g.: حضَر الطّلابُ كلُّهم إلَّا حامداً 'All the students attended except Ḥāmid.'

11) *munādā*, (11) e.g.: يا عبدَ اللّٰهِ 'O Abdullāh!'

When is a noun *majrūr* (in the genitive case)?

A noun is *majrūr* when it is:

1) *muḍāf ilayhi*, e.g.: القرآنُ كتابُ اللّٰهِ 'The Qur'ān is the book of Allāh.'

2) preceded by a preposition, e.g.: الطُّلّابُ في الفصلِ 'The students are in the class.'

Nouns of Dependent Declension

(التَّوابِعُ)

There are four grammatical elements which have no independent declension of their own; they are dependent on other nouns for their declension. These are:

a) the *na't* (النَّعْتُ), i.e. adjective. It follows its *man'ūt* (المَنْعوت) in its declension. The *man'ūt* is the noun which the adjective qualifies, e.g.:

أَحَضَرَ الطَّالبُ الجديدُ ؟ 'Did the new student attend?'

يَطْلُبُ المديرُ الطَّالبَ الجديدَ. 'The headmaster wants the new student.'

هذا دفترُ الطَّالبِ الجديدِ. 'This is the notebook of the new student.'

In these sentences the *na't* (الجَدِيد) follows the *man'ūt* (الطَّالب) in the *i'rāb*.

---

[8] *Al-ḥāl* (الحال) is an adverb of manner. See Lesson 31.

[9] *Al-tamyīz* (التَّمْيِيز) is a noun that specifies the meaning of a vague word. One may be better than the other in various fields; and 'in handwriting' specifies this. See Lesson 30.

[10] *Al-mustathnā* (المُسْتَثنَى) is the noun that comes after إلّا meaning 'except'. See Lesson 32.

[11] You have learnt this in Book Two.

b) the *tawkīd* (التَّوكِيدُ), i.e., a noun denoting emphasis like كُلُّهُمْ 'all of them', نَفْسُهُ 'himself', e.g.:

حَضَرَ الطُّلّابُ كُلُّهم.	'All the students attended.'
قال لي هذا المديرُ نَفْسُهُ.	'The headmaster himself told me this.'
سَأَلْتُ الطُّلّابَ كُلَّهُمْ.	'I asked all the students.'
سألتُ المديرَ نَفْسَهُ.	'I asked the headmaster himself.'
سلَّمتُ على الطُّلّابِ كُلِّهِمْ.	'I greeted all the students.'
سلَّمتُ على المديرِ نَفْسِهِ.	'I greeted the headmaster himself.'[12]

Here the *tawkīd* (كُلّ، نفْس) follows the *mu'akkad* (الطُّلاب، المُدِير). The *mu'akkad* (المُؤَكَّدُ) is the noun which is emphasized.

c) The *ma'ṭūf* (المعطُوف), i.e., a noun joined to another by a conjunction like وَ *and*, e.g.:

خَرَجَ حامدٌ وصَدِيقُه.	'Ḥāmid and his friend went out.'
طلبَ المديرُ حامداً وصديقَه.	'The headmaster wanted Ḥāmid and his friend.'
أين كُتُبُ حامدٍ وصديقِهِ ؟	'Where are the books of Ḥāmid and his friend?'

d) The *badal* (البَدَلُ)[13] i.e., a noun in apposition to another, e.g.:

أَنَجَحَ أَخُوك هاشِمٌ ؟	'Has your brother Hāshim passed?'
أَنَجَحَ هذا الطَّالبُ ؟	'Has this student passed?'
أَعْرِفُ أخاك هاشِماً.	'I know your brother Hāshim.'
أعرِفُ هذا الطَّالبَ.	'I know this student.'
أين غُرْفَةُ أخيك هاشمٍ ؟	'Where is your brother Hāshim's room?'
أين غُرْفَةُ هذا الطَّالبِ ؟	'Where is the room of this student?'

[12] See Key to Book Two, Lesson 18:3. There *tawkīd* is written as *ta'kīd*. Both terms are in use.

[13] See Lesson 21.

(B) Moods of Verbs

You have already learnt in Book Two (Lesson 10) that Arabic verbs have three forms: the *māḍī*, the *muḍāri'* and the *amr*.

The *māḍī* and the *amr* do not undergo any change. So they are *mabnī*. The *muḍāri'* undergoes changes to indicate its function in the sentence. So it is *mu'rab*.

Just as the noun has three cases, the *muḍāri'* also has three cases which in English grammar are called moods. These are *marfū'*, *manṣūb* and *majzūm*.

You have learnt this also in Book Two (Lessons 18 & 21). [14]

The *muḍāri'* is *mabnī* when it is *isnāded* to the pronouns of the second & third persons feminine plural, e.g.:

الأَخَواتُ يَكْتُبْنَ. ‘The sisters are writing.’

ماذا تَكْتُبْنَ يا أخَواتُ ؟ ‘What are you writing, O sisters?’

These two forms remain unchanged.

The Four Forms have u-ending in the *marfū'*, a-ending in the *manṣūb* and no ending in the *majzūm*.

Marfū': يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ

(yaktub-u, taktub-u, aktub-u, naktub-u).

Manṣūb: لَنْ يَكْتُبَ، لَنْ تَكْتُبَ، لَنْ أَكْتُبَ، لن نَكْتُبَ

(lan yaktub-a, lan taktub-a, lan aktub-a, lan naktub-a)

Majzūm: لَم يَكْتُبْ، لَم تَكْتُبْ، لَم أَكْتُبْ، لَم نَكْتُبْ

(lam yaktub, lam taktub, lam aktub, lam naktub)

These are the Primary Endings (العَلَاماتُ الأَصْلِيَّةُ). There are Secondary Endings (العَلَاماتُ الفَرْعِيَّةُ). These are in the following verbs or verb forms:

a) In the Five Forms (الأفعال الخَمْسَةُ) retention of the terminal *nūn* is the ending of the *marfū'*, and its omission is the ending of both the *manṣūb* and *majzūm* moods, e.g.:

Marfū': يَكْتُبانِ، تَكْتُبانِ، يَكْتُبُونَ، تَكْتُبُونَ، تَكْتُبِينَ

(yaktubā-ni, taktubā-ni, yaktubū-na, taktubū-na, taktubī-na)

Manṣūb: لَنْ يَكْتُبا، لَنْ تَكْتُبا، لَنْ يَكْتُبُوا، لَنْ تَكْتُبُوا، لَنْ تَكْتُبِي

(lan yaktubā, lan taktubā, lan yaktubū, lan taktubū, lan taktubī)

---

[14] *Marfū'* and *manṣūb* are common to both nouns and verbs while *majrūr* is peculiar to nouns and *majzūm* to verbs.

Majzūm: لَمْ يَكْتُبا، لَمْ تَكْتُبا، لَمْ يَكْتُبُوا، لَمْ تَكْتُبُوا، لَمْ تَكْتُبِي

(lam yaktubā, lam taktubā, lam yaktubū, lam taktubū, lam taktubī)

b) In the *nāqiṣ* verb the endings of the *majzūm* mood is the omission of the third radical which is a weak letter (see Book Two, Lesson 28).

Phonetically it amounts to shortening the long vowel, e.g.:

يَتْلُو (yatlū) → لَمْ يَتْلُ (lam yatlu)

يَبْكِي (yabkī) → لَمْ يَبْكِ (lam yabki)

يَنْسَى (yansā) → لَمْ يَنْسَ (lam yansa)

Latent Endings

(الإِعْرابُ التَّقْدِيرِيُّ)

a) In the *nāqiṣ* verbs the following ending are latent:

- The u-ending of the *raf`* in verbs ending in *yā`*, *wāw* and *alif*, e.g.:

أَمْشِي 'I walk' (amshī) for the original أَمْشِيُ

أَتْلُو 'I recite' (atlū) for the original أَتْلُوُ

أَنْسَى 'I forget' (ansā) for the original أَنْسَيُ

- The a-ending of the *naṣb* in verbs ending in *alif*, e.g.:

أُرِيدُ أَنْ أَنْسَى 'I want to forget' (ansā).

But it appears in verbs ending in *yā`* and *wāw*, e.g.:

أُرِيدُ أَنْ أَمْشِيَ 'I want to walk' (amshiy-a)

أُرِيدُ أَنْ أَتْلُوَ 'I want to recite' (atluw-a)

b) The *sukūn* of the *jazm* in the *muḍa``af* verbs, e.g.:

لَمْ أَحُجَّ 'I did not perform ḥajj.'

Here أَحُجْجُ (aḥujj-u) drops the *ḍammah* after لَمْ and becomes أَحُجْجْ (aḥujj). As it involves الْتِقاءُ السَّاكِنَيْن a *fatḥah* is added, so it becomes لَمْ أَحُجَّ (lam aḥujj-a).

See Book Two, Lesson 29.

LESSON 1

Vocabulary

lawyer	مُحَامٍ (المُحَامِي) (ج مُحَامُونَ)		
heat	حَرٌّ	criminal, culprit	جَانٍ (الجَانِي) (ج جُنَاةٌ)
except	مَا عَدَا	viper (with tanwīn)	أَفْعًى (ج أفَاعٍ)
at that time	حِينَئِذٍ	god-fearing, pious	مُتَّقٍ (المُتَّقِي) (ج مُتَّقُونَ)
to be directly attached (iii)	بَاشَرَ يُبَاشِرُ	wounded person	جَرِيحٌ (ج جَرْحَى)
to appear (a-a)	ظَهَرَ يَظْهَرُ	to remain, stay (a-u)	ثَبَتَ يَثْبُتُ
to sort out, separate (ii)	مَيَّزَ يُمَيِّزُ	grammarian	نَحْوِيٌّ (ج نُحَاةٌ)
absolutely	مُطْلَقًا	group, class	فِئَةٌ (ج فِئَاتٌ)
to omit (a-i)	حَذَفَ يَحْذِفُ	relative	أَقْرَبُ (ج أَقْرَبُونَ، أَقَارِبُ)

LESSON 2

In this lesson we learn the following:

(1) *Wāw* can be a letter as in وَلَدٌ ، لَوْ

and it can be a word as in أين بلالٌ وَحامدٌ ؟ ‘Where are Bilāl and Ḥāmid?’

The word وَ has many meanings. We mention in this lesson three of them. They are:

a) *and* as in أريد كتاباً وَقلماً . ‘I want a book and a pen.’

خرجَ الزُّبَيْرُ وَحامدٌ . al-Zubair and Ḥāmid went out.’

The word وَ in these sentences is a conjunction (حَرْفُ العَطْفِ).

b) *by* as used in an oath, e.g.:

وَاللّهِ ما رأيتُهُ . ‘By Allāh, I did not see him.’

The word وَ in this sense is a preposition (حَرْفُ الجرِّ).

c) The third type of *wāw* is called *wāw al-ḥāl*. It is prefixed to a subordinate nominal sentence (الجملةُ الاسْميّةُ). This sentence describes the circumstance in which the action of the main sentence took place, e.g.:

دخلتُ المسجدَ وَالإمامُ يركعُ .

‘I entered the mosque while the imām was performing *rukū‘*.’

ماتَ أبي وَأنا صغيرٌ . ‘My father died when I was small.’

دخلَ المدرِّسُ الفصلَ وَهو يحمِلُ كتباً كثيرةً .

‘The teacher entered the class carrying a lot of books.’

جاءني الولَدُ وَهو يَبْكِي . ‘The boy came to me crying.’

لَا تأكُلْ وَأنتَ شَبْعانُ . ‘Don’t eat when you are full.’

Note that if the *khabar* of this subordinate nominal sentence is a verb, it should be *muḍāri‘*.

(2) We have seen in Book Two (Lesson 1) that لَعَلَّ signifies hope or fear, e.g.:

لَعَلّهُ بِخَيرٍ . ‘I hope he is well.’ The meaning of hope is called التَّرَجِّي.

لَعَلّهُ مَرِيضٌ . ‘I am afraid he is sick.’ The meaning of fear is called الإِشْفاقُ.

Another example of الإشْفاقُ is the *ḥadīth* in which the Prophet صلَّى اللّهُ عليه وسلَّم said:

لعلِّي لَا أَحُجُّ بعدَ عامِي هذا. ‘I am afraid I will not perform *ḥajj* after this year of mine.’

(3) إِلَيكُمْ أَمْثِلَةً أخرَى. ‘Take some more examples.’

Here إِلَيْكُمْ is اسمُ الفِعْلِ (verb-noun).

It is made of the preposition إِلَى and the pronoun كُم. But in this construction it means ‘take’, and أَمْثِلَةً is منصوب because it is مفعول به.

The radio and TV announcers say:

إِلَيْكُمْ نَشْرَةَ الأخبارِ. which literally means ‘Take the news bulletin.’

The pronoun changes according to the person addressed to:

إليكَ هذا الكتابَ يا إبراهيمُ. ‘Take this book, Ibrāhīm.’

إليكِ المَلاعِقَ يا أختي. ‘Take the spoons, sister.’

إليكنَّ هذه الدّفاترَ يا أخواتُ. ‘Take these notebooks, sisters.’

(4) The word أَشْياءُ ‘things’ is a diptote because it is originally أَشْيِئاءُ on the pattern of:

أغْنِياءُ، أَنْبياءُ، أَصْدِقاءُ

(5) The *māḍī* is also used to express a wish, e.g.:

رَحِمَهُ اللّٰهُ. ‘May Allāh have mercy on him!’

غَفَرَ اللّٰهُ لَهُ. ‘May Allāh forgive him!’

شَفاهُ اللّٰهُ. ‘May Allāh grant him health!’

The *māḍī* in this sense is negated by the particle لَا, e.g.:

لَا أَراكَ اللّٰهُ مَكْرُوهاً! ‘May Allāh not show you anything unpleasant!’

لَا فَضَّ اللّٰهُ فاكَ! ‘May Allāh not smash your mouth!’[1]

(6) هَلْ مِنْ سُؤالٍ ؟ ‘Any question?’

The full construction of this sentence is like this:

---

[1] i.e., may Allāh preserve your speech-organ. It is said in appreciation of a beautiful statement. It signifies ‘How beautifully you have said it!’

هَلْ مِنْ سُؤالٍ عِنْدَكَ ؟ ‘Do you have any question?’

Here سُؤالٍ is *mubtada'* and عِنْدَكَ is *khabar*, and مِنْ in this construction is called مِنْ الزّائِدَةُ (the extra *min*), and is used to emphasize the meaning of the sentence.

There are two conditions for using the extra *min*:

1) The sentence should contain negation, prohibition or interrogation. The interrogation should only be with the particle هَلْ.

2) The noun following the extra *min* should be indefinite, e.g.:

Negation: ما غابَ مِنْ أحدٍ. ‘No one is absent.’

ما رأيْتُ من أحدٍ. ‘I did not see anyone.’

Prohibition: لا يخْرُجْ من أحدٍ. ‘None should go out.’

لا تكتُبْ من شَيْءٍ. ‘Don’t write anything.’

Interrogation: هَلْ مِنْ سُؤالٍ ؟ ‘Any questions?’

هَلْ مِنْ جديدٍ ؟ ‘Anything new?’

In the Qur’ān (50:30) ﴿ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ٣٠ ﴾

‘On the day when We will say to Hell, “Are you full?” and it will say, “Have you any more?” ’

Note that the noun following the extra *min* is *majrūr* because of this مِنْ, and loses its original ending, e.g.:

In ما رأيْتُ أحداً the word أحداً is *manṣūb* because it is the مفعول به, but after the introduction of the extra *min*, it loses its *naṣb*-ending and takes the *jarr*-ending even though its function remains what it was before.

In the same way

In ما حَضَرَ أحدٌ the word أحدٌ is *marfū'* because it is the فاعلٌ. After the introduction of the extra *min* أحدٌ becomes *majrūr* أحدٍ, though it remains فاعلٌ in the sentence.

(7) لَدَى (ladā) is a *ẓarf* (الظَّرْف = adverb) and has the same meaning as عِنْدَ, e.g.:

ماذا لَدَيْكَ ؟ ‘What do you have?’

Note that the *alif* of لَدَى changes to *yā'* when its مضاف إليه is a pronoun:

لَدَى البابِ (ladā), but لَدَيْكَ (laday-ka).

(8) دخلتُ على المديرِ. means 'I went to the headmaster in his office.'

(9) The plural of مَعْنًى (meaning) is مَعَانٍ, and with the definite article المَعَانِي.

Here are some more nouns which form their plurals on this pattern:

جارِيَةٌ (girl) : جَوَارٍ (الجَوَارِي)

لَيْلَةٌ (night) : لَيالٍ (اللَّيالِي)

نادٍ (club) : نَوَادٍ (النَّوَادِي)

These nouns are declined like the *manqūṣ* (see Lesson 1), e.g.:

Marfū': لِلْواوِ مَعانٍ كثيرةٌ. 'Wāw has many meanings.' (ma'āni-n)

Manṣūb: أَعْرِفُ للواوِ مَعانِيَ كثِيرةً. 'I know many meanings of *wāw*.' (ma'āniy-a)

Majrūr: تَأْتِي الواوُ لِمَعانٍ كثيرةٍ. 'Wāw is used in many meanings.' (ma'āni-n)

Here are examples with -al:

Marfū': المَعانِي كثيرةٌ. 'The meanings are many.' (al-ma'ānī)

Manṣūb: أكتبْتَ المَعَانِيَ ؟ 'Did you write the meanings?' (al-ma'āniy-a)

Majrūr: سألتُ المدرِّسَ عنِ المعانِي.

'I asked the teacher about the meanings.' (al-ma'ānī)[2]

Vocabulary

حَدِيثٌ مُتَّفَقٌ عَلَيْه	a *ḥadīth* reported by both Imām Bukhārī and Imām Muslim in their *ḥadīth* collections known as الصَّحِيحانِ		
مُحْرِمٌ	a *ḥājj* (pilgrim) who has assumed the state of sanctity	أَقامَ يُقِيمُ	to say *iqāmah* (iv)
حِزْبٌ	group, party	شَاءَ يَشَاءُ	to wish, want (i-a)
المَائِدَةُ	name of the 5th *sūrah* (literally, dining table)	نَشْرَةُ الأَخْبارِ	news bulletin
طَلَعَ يَطْلُعُ طُلُوعاً	to rise (of the sun) (a-u)	بَقِيَ يَبْقَى	to remain (i-a)
نَطَقَ يَنْطِقُ نُطْقاً	to speak, utter (a word), talk, pronounce (a-i)	قَلَبَ يَقْلِبُ	to overturn, change (a-i)

[2] See also Lesson 34.

to make sure (v)	تَأَكَّدَ يَتَأَكَّدُ	to deliver a lecture, address a gathering (a-u)	خَطَبَ يَخْطُبُ
meaning	مَعْنًى (ج مَعَانٍ)	healthy	صَحِيحٌ (ج أَصِحَّاءُ)
line, handwriting	خَطٌّ (ج خُطُوطٌ)	condition	شَرْطٌ (ج شُرُوطٌ)
game (hunted wild animal)	صَيْدٌ	to inform; to convey the meaning, denote, signify (iv)	أَفَادَ يُفِيدُ
oath	قَسَمٌ	one who has failed (in an examination)	رَاسِبٌ (ج رَاسِبُونَ)
visit to the Ka‘bah	عُمْرَةٌ	another name for Madīnah (without *tanwīn*)	طَيْبَةُ
farewell	وَدَاعٌ	happy, rejoicing	فَرِحٌ (ج فَرِحُونَ)
to accept (v)	تَقَبَّلَ يَتَقَبَّلُ	name of the 30th *sūrah* (literally, the Byzantines)	الرُّومُ
to carry (a-i)	حَمَلَ يَحْمِلُ	to set (of the sun) (a-u)	غَرَبَ يَغْرُبُ غُرُوباً
composition, writing	إِنْشَاءٌ	to explain (a-a)	شَرَحَ يَشْرَحُ
to seek (a-u)	طَلَبَ يَطْلُبُ	state, situation, circumstance	حَالٌ (ج أَحْوَالٌ)
answer!	اِسْتَجِبْ	to respond, answer (a prayer), grant (a request) (x)	اِسْتَجَابَ يَسْتَجِيبُ
to approach, go near (i-a)	قَرِبَ يَقْرَبُ	in this manner, on this pattern	عَلَى غِرَارِ ذَلِكَ
newspaper	صَحِيفَةٌ (ج صُحُفٌ)		
		to be, being (*maṣdar* of كَانَ يَكُونُ)	كَوْنٌ

LESSON 3

In this lesson we learn the following:

(1) The passive voice (الفِعْلُ المَبْنِيُّ لِلْمَجْهُولِ): Here is an example of the passive voice in English:

'The soldier killed the spy.' → 'The spy was killed.'.
In the passive voice the subject is omitted and the object takes the place of the subject.
Let us see how to express the same idea in Arabic:

Active voice (الفِعْلُ المَبْنِيُّ لِلْمَعْلُومِ):

قَتَلَ الجُندِيُّ الجاسُوسَ (qatala l-jundiyy-u l-jāsūs-**a**)

Passive voice (الفِعْلُ المَبْنِيُّ للمجْهُولِ):

قُتِلَ الجاسُوسُ (qutila l-jāsūs-u)

Note that in the passive voice the *fā'il* (الجُندِيّ) has been omitted and the *maf'ūl bihi* has taken its place, and has become *marfū'*. It is now called نائِبُ الفاعِلِ.

In English we may say 'the spy was killed' or 'the spy was killed by the soldier'. The second construction is not possible in Arabic.

The original verb undergoes certain changes when it is converted to passive voice.
In the *māḍī*, the first radical takes *ḍammah* and the second has *kasrah*.

In the *muḍāri'*, the letter of the *muḍāra'ah*[1] has *ḍammah*, and the second radical has *fatḥah*, e.g.:

Māḍī: قَتَلَ 'he killed' → قُتِلَ 'he was killed' (qatala → qutila)

If the second radical originally has *kasrah*, it remains, e.g.:

شَرِبَ 'he drank' → شُرِبَ 'it was drunk' (shariba → shuriba)

سَمِعَ 'he heard' → سُمِعَ 'it was heard' (sami'a → sumi'a)

Muḍāri': يَقْتُلُ 'he kills' → يُقْتَلُ 'he is killed' (yaqtulu → yuqtalu)

If the second radical originally has *fatḥah*, it remains, e.g.:

يَفْتَحُ 'he opens' → يُفْتَحُ 'it is opened' (yaftaḥu → yuftaḥu)

---

[1] The letters (أ، ت، ي، ن) which are prefixed to the *muḍāri'* as in يكتُبُ، تكتُبُ، أكتُبُ، نكتُبُ are called 'letters of *muḍāra'ah*. These have been combined to form the word أَتَيْنَ 'they came'.

يَقْرَأُ 'he reads' → يُقْرَأُ 'it is read' (yaqra'u → yuqra'u)

You know that if *wāw* is the first radical, it is omitted in the *muḍāri'* (See Book Two, Lesson 26). But it is restored in the passive voice, e.g.:

يَجِدُ 'he finds' → يُوجَدُ 'he/it is found'

يَلِدُ 'he begets (a child)' → يُولَدُ 'he is born'

Here are some examples of the passive voice:

خُلِقَ الإنْسانُ مِنْ طِينٍ. 'Man was created from clay.'

في أيِّ عامٍ وُلِدْتَ ؟ 'In which year were you born?'

يُقْتَلُ آلافٌ مِنَ النَّاسِ في الحُرُوبِ. 'Thousands of people are killed in wars.'

لا يُلْدَغُ المُؤْمِنُ مِنْ جُحْرٍ واحِدٍ مَرَّتَين.
'A believer is not bitten (by a snake) from the same hole twice.' (*ḥadīth*), i.e., does not repeat the same mistake.

لا يُوجَدُ هذا الكِتابُ في المكْتَباتِ. 'This book is not found in the bookshops.'

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ ٣﴾ 'He neither begot, nor was He begotten' (Qur'ān 112:3).

If the نائبُ الفاعلِ is feminine, the verb should also be feminine, e.g.:

عَمَّ سُئِلَتْ آمِنةُ ؟ 'What was Āminah asked about?'

تُقْرَأُ سورةُ الفاتِحَةِ في كلِّ ركْعةٍ. 'Sūrat al-Fātiḥah is read in every *rak'ah*.'

If the مفعولٌ به (of the active voice) is a pronoun, then its corresponding *raf'*-form is used for نائبُ الفاعلِ as explained in Ex 7 in the main Text Book, e.g.:

قَتَلَهُمُ المُجْرِمُونَ. 'The criminals killed them.' → قُتِلُوا 'They were killed.'

سألَني المديرُ. 'The headmaster asked me.' → سُئِلْتُ 'I was asked.'

(2) وُلِدْتُ عامَ سَبْعَةٍ وسِتِّينَ وتسْعِمائَةٍ وألْفٍ لِلْمِيلادِ 'I was born in the year 1967 CE'[2]

---

[2] 'CE' stands for 'Christian Era'. We do not use AD as it stands for 'Anno Domini' in Latin which means 'in the year of (our) Lord'.

Here the word عامَ is *manṣūb* because it is مفعولٌ فِيهِ, i.e., a noun denoting the time of the action (adverb). It does not have the *tanwīn* because it is *muḍāf*. Here are some more examples:

سَأَدرُسُ اللغةَ الفِرَنْسِيَّةَ العامَ القادمَ إِنْ شاءَ اللّٰهُ. 'I will study French next year.'

كُنتُ في مكَّةَ يَوْمَ الجُمُعةِ. 'I was in Mecca on Friday.'

أينَ تذهبونَ هذا المَساءَ ؟ 'Where are you going this evening?'

(3) Certain proper names have ال (al-) like الحَسَنُ، الحُسَيْنُ، الزُّبَيْرُ. When the particle يا is used with them, ال is dropped, e.g.:

يا حَسَنُ (not يا الحَسَنُ).

(4) هِنْدِيٌّ means 'Indian'. This is formed from الهِنْدُ by adding يٌّ (-iyy-un) at the end.

This process is called *nasab* (النَّسَبُ), and the noun after the addition of this يٌّ is called *mansūb* (المَنْسُوبُ)[3].

Note that certain nouns have irregular *mansūb* forms, e.g.:

أَخَوِيٌّ (brotherly) from أَخٌ

أَبَوِيٌّ (fatherly) from أَبٌ

نَبَوِيٌّ (prophetic) from نَبِيٌّ

(5) أُخَرُ (ukhar-u) is the plural of أُخْرَى. It is مَمْنُوعٌ مِنَ الصرف.

The plural of the masculine آخَرُ is آخَرُونَ. Here are some examples:

غابَ اليَوْمَ بلالٌ وطالِبٌ آخَرُ. 'Bilāl and another student were absent today.'

غابَ اليَوْمَ بلالٌ وطُلّابٌ آخَرُون. 'Bilāl and other students were absent today.'

غابتْ زينبُ وطالبةٌ أُخرَى. 'Zainab and another female student were absent.'

غابتْ زينبُ وطالباتٌ أُخَرُ. 'Zainab and other female students were absent.'

---

[3] Not to be confused with *manṣūb* (مَنْصُوب) which is with the letter ص.

In the Qur'ān (2:184):

﴿ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ﴾

'But whoever of you is sick or is on a journey (fasts the same) number of other days.'

As أَيَّام is an irrational noun, the singular أُخْرَى can also be used with it, e.g.:

الفَنادق غالِيةٌ هذه الأيَّامَ، وَلَكِنَّها رَخيصةٌ في أيَّامٍ أُخْرَى.

'The hotels are expensive these days, but they are cheap on other days.'

(6) صَلَّى 'he offered *ṣalāh*'. The *muḍāri'* is يُصَلِّي, and the *amr* is صَلِّ.

The expression صَلَّى بِنا means 'he led us in *ṣalāh*', i.e., he was our imam. So صَلِّ بِنا means 'lead us in *ṣalāh* as the *imām*.'

(7) إمَّا . . . وإمَّا means 'either … or', e.g.:

الإسْمُ إمَّا مُذكَّرٌ وإمَّا مُؤنَّث. 'A noun is either masculine or feminine.'

إمَّا تَزُورُني وإمَّا أزُورُكَ. 'Either you visit me or I visit you.'

(8) For the *i'rāb* of ثلاثُمِائةٍ through تِسْعُمائةٍ, see Key to Book Two, Lesson 24(g).

(9) اليَهُودُ is a generic plural noun (اِسْمُ الجِنْسِ الجَمْعِيُّ). Generic plural nouns are of two kinds:

a) Those which make their singular with يٌّ (iyy-un) e.g.:

عَرَبٌ	'Arabs'	عَرَبِيٌّ	'an Arab'
تُرْكٌ	'Turks'	تُرْكِيٌّ	'a Turk'
إنْكِلِيزٌ	'Englishmen'	إنْكِلِيزِيٌّ	'an Englishman'

Note that this يّ is not the *yā'* of *nasab* which we have just learnt in (4).

b) Those which make their singular with *tā' marbūṭah* (ة), e.g.:

تُفَّاحٌ	'apples'	تُفَّاحَةٌ	'an apple'
شَجَرٌ	'trees'	شَجَرَةٌ	'a tree'

سَمَكٌ 'fish' سَمَكَةٌ 'a fish'

To understand the use of the singular and the plural, consider the following examples:

If the doctor asks you what fruit you like, you say:

أُحِبُّ المَوزَ 'I like bananas.'

and if he asks you how many you eat after lunch, you say:

آكُلُ مَوْزَةً 'I eat one banana.'

In the same way you say:

أُحِبُّ العَرَبَ لِأَنَّ النبيَّ صلَّى اللّٰه عليه وسلم عَرَبِيٌّ

'I love the Arabs because the Prophet ﷺ was an Arab.'

Note that the dual is formed from this singular form, e.g.:

عَرَبِيَّانِ 'two Arabs' (not عَرَبَانِ)

مَوْزَتانِ 'two bananas' (not مَوْزَانِ).

Vocabulary

قَاعِدَةٌ (ج قَوَاعِدُ)	rule	وَثَنٌ (ج أَوْثَانٌ)	idol
حِذَاءٌ (ج أَحْذِيَةٌ)	shoe	حَبٌّ	grain
سِوَارٌ (ج أَسْوِرَةٌ)	bracelet	مُسَدَّسٌ (ج مُسَدَّسَاتٌ)	pistol
مَوْءُودَةٌ	female child buried alive after birth	تَمْرٌ	dates
النَّحْلُ	name of the 16th *sūrah* (literally, bees)	آتَى يُؤْتِي إِيتَاءً	to give (iv)
رَدِيءٌ	bad	جَاسُوسٌ (ج جَوَاسِيسُ)	spy
جَرَسٌ (ج أَجْرَاسٌ)	bell	ذَبَحَ يَذْبَحُ	to slaughter (an animal) (a-a)
إِذاً	in that case, therefore, that means	اِبْنُ عِشْرِينَ عاماً	twenty years old
سَطَحَ	to spread out (a-a)	أَلْحَقَ يُلْحِقُ إِلْحاقاً	to attach, join, affix (iv)
سَاقَ	to drive (a vehicle) (a-u)	تَأَخَّرَ يَتَأَخَّرُ	to be late (v)

لَدَغَ	to bite (of a snake); to sting (of a scorpion) (a-a)	حَوَى يَحْوِي	to contain (a-i)
مُتَأَخِّرٌ	late	سَبَبٌ (ج أَسْبَابٌ)	reason
البَارِحَةَ	last night	لِصٌّ (ج لُصُوصٌ)	thief
سَمَّى يُسَمِّي	to name, call (ii)	تَذْكِرَةٌ (ج تَذَاكِرُ)	ticket
خَطٌّ	handwriting, writing	جَدْوَلٌ (ج جَدَاوِلُ)	table (of words)
الكُوفَةُ	Kufah (a town in Iraq)	جُنْدِيٌّ (ج جُنُودٌ)	soldier
مَلَابِسُ	clothes	حَرْبٌ (ج حُرُوبٌ)	war
وَجَّهَ يُوَجِّهُ	to direct (a question towards) (ii)	مُعْظَمُ الكُتُبِ	most of the books
ذَنْبٌ (ج ذُنُوبٌ)	crime, offence, sin		
وُضُوحٌ	clarity	شَاحِنَةٌ (ج شَاحِنَاتٌ)	truck (US), lorry (UK)
بِوُضُوحٍ	with clarity, clearly	الحَرْبُ العَالَمِيَّةُ الأُولَى	first world war
وَاضِحٌ	clear	جُحْرٌ (ج جُحُورٌ، أَجْحَارٌ)	hole (of a snake)
الحَرْبُ الأَهْلِيَّةُ	civil war	٢٠٠٩م (لِلْمِيلَادِ)	2009 CE
مُهِمٌّ	important	اِسْتَطَاعَ يَسْتَطِيعُ	to be able to, can (x)
نَائِبٌ	deputy	عَوَّضَ مِنْهُ يُعَوِّضُ	to compensate, substitute (ii)
حَلَّ مَحَلَّهُ	to take the place of, replace (a-u)	وُلِدَ يُولَدُ	to be born
صَلَّى يُصَلِّي	to pray, offer *ṣalāh* (ii)	تَأَمَّلَ يَتَأَمَّلُ	consider, think over, ponder (v)
نَصَبَ	to erect, set up (a-i)	تَقَدَّمَ يَتَقَدَّمُ	to precede (v)
صَلَبَ	to crucify (a-i)	عِدَّةُ أَيَّامٍ	a number of days
بَوَّابٌ	doorkeeper	مُجْرِمٌ (ج مُجْرِمُونَ)	criminal

LESSON 4

In this lesson we learn the following:

(1) The إِسْمُ الفاعِلِ (*ismul-fā'il* = active participle): In English one who reads is called a 'reader', and one who writes a 'writer'.

In Arabic a noun on the pattern of *fā'il-un* فاعِلٌ [1] is derived from the verb to denote the one who does the action, e.g.:

كَتَبَ	'he wrote'	كَاتِبٌ	'writer'
سَرَقَ	'he stole'	سارِقٌ	'thief'
عَبَدَ	'he worshipped'	عَابِدٌ	'worshipper'
خَلَقَ	'he created'	خَالِقٌ	'creator'

In the Qur'ān (6:95):

إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ

Allāh is the splitter of the grains and fruit kernels (i.e., makes them sprout).

(2) The إِسْمُ المَفْعُولِ (*ismul-maf'ūl* = passive participle): This is a noun on the pattern of *maf'ūl-un* (مَفْعُولٌ) [2] derived from the verb to denote the one who suffers the action, e.g.:

قَتَلَ	'he killed'	مَقْتُولٌ	'one who has been killed'
خَلَقَ	'he created'	مَخْلُوقٌ	'he who has been created/that which has been created'
سَرَّ	'he pleased'	مَسْرُورٌ	'he who is pleased'
كَسَرَ	'he broke'	مَكْسُورٌ	'that which is broken'

The Prophet صلّى اللّٰه عليه وسلّم said:

لَا طاعةَ لِمَخْلُوقٍ في مَعْصيَةِ الخالِق

'No creature has to be obeyed if it involves disobedience to the Creator.'

---

[1] This pattern can be represented by the formula 1ā2i3-un, i.e., the first radical is followed by a long ā, and the second radical is followed by a short i.

[2] This pattern can be represented by the formula ma12ū3-un, i.e., an extra ma- is prefixed to the first radical, and the second radical is followed by a long ū.

(3) ما أنا بِغافلٍ عَمّا تَعْمَلُ 'I am not unmindful of what you are doing.' This مَا is called مَا الحِجازِيَّةُ (the *Ḥijāzi mā*) and acts like لَيْسَ. It is used in a nominal sentence, after its introduction the *khabar* is rendered *manṣūb*. The *khabar* may also take an extra *bā'* rendering it *majrūr*, e.g.:

البَيْتُ جَدِيدٌ. → ما البَيْتُ جَدِيداً. or مَا البَيْتُ بِجَدِيدٍ.

just as we say ليس البيتُ جديداً. or ليس البيتُ بِجديدٍ.

We have in the Qur'ān (12:31):

﴿ مَا هَـٰذَا بَشَرًا ﴾ 'This is not a human being.'

Here the *khabar* is *manṣūb*. We also have examples of the *khabar* having *bā'*, e.g. in 2:74:

﴿ وَمَا ٱللَّهُ بِغَـٰفِلٍ عَمَّا تَعْمَلُونَ ﴾ 'And Allāh is not unmindful of what you do.'

Vocabulary

shoulder	مَنْكِبٌ (ج مَنَاكِبُ)	lock	قُفْلٌ (ج أَقْفَالٌ)
orphan	يَتِيمٌ (ج أَيْتَامٌ، يَتَامَى)	unmindful	غَافِلٌ
dictionary	مُعْجَمٌ (ج مَعَاجِمُ)	conqueror	فَاتِحٌ
traveller, wayfarer	عَابِرُ سَبِيلٍ (ج عَابِرُو سَبِيلٍ)	recompense	جَزَاءٌ
to permit, allow (a-a)	سَمَحَ لَهُ بِكَذَا يَسْمَحُ	live coal	جَمْرٌ
form of a word	صِيغَةٌ (ج صِيَغٌ)	to support, provide for (a-u)	كَفَلَ يَكْفُلُ
period of time	زَمَانٌ (ج أَزْمِنَةٌ)	to cook in boiling water (a-u)	سَلَقَ يَسْلُقُ
result	نَتِيجَةٌ (ج نَتَائِجُ)	to create (a-a)	بَرَأَ
typist	نَاسِخٌ (ج نُسَّاخٌ)	to bear witness (i-a)	شَهِدَ
Zoroastrian	مَجُوسِيٌّ (ج مَجُوسٌ)	to chide, rebuff, reproach (a-a)	نَهَرَ
side; part, section; direction; quarter	جِهَةٌ (ج جِهَاتٌ)	to split, cleave (a-i)	فَلَقَ

قَامَ بِالأَمْرِ	to carry out, perform (a-u)
نَقَلَ	to remove, move away (a-u)
كَسَبَ يَكْسِبُ	to earn (a-i)
أَشَارَ يُشِيرُ	to point (iv)
صَاغَ	to form a word (a-u)
مَعْصِيَةٌ	disobedience
جَيِّدٌ	good
الأَنْدَلُسُ	Spain, especially southern Spain
سَرِقَةٌ	theft
عَبَرَ يَعْبُرُ	to cross, traverse (a-u)
فَرَّ	to escape, flee, run away (a-i)
دَلَّ	to indicate, denote (a-u)
عَقَلَ	to understand (a-i)
ظَنٌّ	conjecture
شَهْرِيٌّ	monthly
غَرِيبٌ (ج غُرَبَاءُ)	stranger
قَبَضَ عَلَى الشَّيءِ	to catch hold of (a-i)
فَرَّجَ بَيْنَهُما	to separate, keep apart (ii)
اِشْتَقَّ اشْتِقَاقاً	to derive a word from another (viii)
اِشْتَرَى يَشْتَرِي	to buy (viii)
فِي أَثْنَاءِ كَذَا	during
نَوَاةٌ (ج نَوًى)	fruit kernel, fruit stone
دَفَنَ يَدْفِنُ	to bury (a-i)
جَهِلَ	to be ignorant (i-a)
كَرِهَ	to hate (i-a)
أَسِفَ	to be sorry (i-a)
رَسَبَ يَرْسُبُ	to fail (in an examination) (a-u)
وَقَعَ يَقَعُ	to fall (a-a)
طَاعَةٌ	obedience

LESSON 5

In this lesson we learn the following:

(1) We have learnt the formation of the passive voice from the *sālim* verb. Now we learn its formation from the *ajwaf* verb.

Māḍī: قَالَ (qāla) becomes قِيلَ (qīla) 'it was said'

بَاعَ (bā'a) becomes بِيعَ (bī'a) 'it was sold'

زَادَ (zāda) becomes زِيدَ (zīda) 'it was increased/added'

Muḍāri' يَقُولُ (yaqūlu) becomes يُقَالُ (yuqālu) 'it is said'

يَبِيعُ (yabī'u) becomes يُبَاعُ (yubā'u) 'it is sold'

يَزِيدُ (yazīdu) becomes يُزَادُ (yuzādu) 'it is increased/added'

Here are some examples:

يُقالُ إنَّ هذِهِ الأَرْضَ بِيعَتْ بِمَلْيُونِ رِيالٍ.

'It is said that this land was sold for one million riyals.'

هُنا تُباعُ الصُّحُفُ وَالمَجَلَّاتُ.

'Here newspapers and magazines are sold.'

(2) We have learnt in the previous lesson the formation of اسْمُ الفاعِلِ from the *sālim* verb. Now we learn its formation from non-*sālim* verbs. [1]

a) *Muḍa''af*: حَجَّ: يَحُجُّ حَاجٌّ (ḥājj-un) 'pilgrim' for حَاجِجٌ (ḥājij-un)

The *kasrah* of the second radical is dropped for assimilation.

b) *Ajwaf wāwī*: [2] قَالَ: يَقُولُ قَائِلٌ (qā'il-un) 'one who says' for قَاوِلٌ (qāwil-un)

Ajwaf yā'ī: زَادَ: يَزِيدُ زَائِدٌ (zā'id-un) 'more' for زَايِدٌ (zāyid-un)

c) *Naqiṣ wāwī*: نَجَا: يَنْجُو نَاجٍ (النَّاجِي) (nāji-n/al-nājiy)

---

[1] For *sālim* and non-*sālim* verbs see Key to Book Two, Lessons 26 through 29.

[2] *Ajwaf wāwī* is *Ajwaf* with *wāw* as the second radical, e.g., قَالَ يَقُولُ; and *ajwaf yā'ī* has *yā'* as the second radical, e.g., زَادَ يَزِيدُ. This also applies to the *nāqiṣ*.

'one who has escaped' for نَاجِوٌ (nājiw-un)

Nāqiṣ yā'ī: سَقَى : يَسْقِي سَاقٍ (السَّاقِي) (sāqi-n/al-sāqiy) 'cup bearer'

(3) We have learnt in the previous lesson the formation of the إِسْمُ المَفْعُولِ from the *sālim* verb. Now we learn its formation from non-*sālim* verbs.

a) *Muḍa''af*: The إِسْمُ المفعُولِ from this verb is regular, e.g.:

سَرَّ مَسْرُورٌ 'pleased'

عَدَّ مَعْدُودٌ 'counted'

صَبَّ مَصْبُوبٌ 'poured out'

حَلَّ مَحْلُولٌ 'solved'

b) *Ajwaf wāwī*:

قَالَ : يَقُولُ [3] مَقُولٌ (maqūl-un) 'that which has been said' for مَقْوُولٌ.

Here the second radical has been dropped. Here is one more example:

لَامَ : يَلُومُ مَلُومٌ (malūm-un) 'blameworthy' for مَلْوُومٌ (malwūm-un).

Ajwaf yā'ī:

زَادَ : يَزِيدُ مَزِيدٌ (mazīd-un) 'more' for مَزْيُودٌ (mazyūd-un).

Here the second radical has been dropped, and the *wāw* of مَفعُول has been changed to *yā'*. Here is one more example:

كَالَ : يَكِيلُ مَكِيلٌ (makīl-un) 'measured' for مَكيُولٌ (makyūl-un).

c) *Nāqiṣ wāwī*:

دَعا : يَدْعُو مَدْعُوٌّ (mad'ūw-un) 'invited'.

It is regular. It is written with one *wāw* bearing *shaddah*. If it is written like this مَدْعُووٌ, you can see the two *wāws*: the first is the *wāw* of مَفْعُول, and the second is the third radical. Here is another example:

تَلَا : يَتْلُو مَتْلُوٌّ (matlūw-un) 'that which is recited'.

Nāqiṣ yā'ī:

---

[3] The اسْمُ المفْعُولِ is derived from the passive form of the verb. That is why the passive form of the verb is given in the main book. But here in the Key the active form is given as it is easier to understand.

بَنَى : يَبْنِي مَبْنِيٌّ (mabnīy-un) ‘that which has been built’ for مَبْنُويٌ (mabnūy-un).

Here the *wāw* of مَفْعُول has been changed to *yā’*. Here is another example:

شَوَى : يَشْوِي مَشْوِيٌّ (mashwīy-un) ‘grilled’ for مَشْوُويٌ (mashwūy-un) [4].

Vocabulary

centre	مَرْكَزٌ (ج مَرَاكِزُ)	institute	مَعْهَدٌ (ج مَعَاهِدُ)
centre for da‘wah affairs	مَرْكَزُ شُؤُونِ الدَّعْوَةِ	syllabus	مَنْهَجٌ (ج مَنَاهِجُ)
travel	تَرْحَالٌ	card	بِطَاقَةٌ (ج بِطَاقَاتٌ)
commodity	سِلْعَةٌ (ج سِلَعٌ)	free (without payment)	مَجَّاناً
until we meet again! au revoir!	إِلَى اللِّقَاءِ	sold goods	السِّلْعَةُ المَبِيعَةُ
to obtain (a-u)	حَصَلَ عَلَى الشَّيْءِ حُصُولاً	conference	مُؤْتَمَرٌ (ج مُؤْتَمَرَاتٌ)
secret	سِرٌّ (ج أَسْرَارٌ)	non-native speakers of Arabic	غَيْرُ النَّاطِقِينَ بِالعَرَبِيَّةِ
to protect (a-u)	صَانَ يَصُونُ	to lean (a-i)	مَالَ يَمِيلُ
to reproach, blame (a-u)	لَامَ يَلُومُ	to escape (a-u)	نَجَا يَنْجُو
to take the opportunity (viii)	اِنْتَهَزَ الفُرْصَةَ	to cure, heal	شَفَى يَشْفِي
spaciousness	مَرْحَبٌ	to fluctuate, vary (vi)	تَرَاوَحَ يَتَرَاوَحُ
to call to prayer (ii)	أَذَّنَ يُؤَذِّنُ	to greet with السَّلامُ عَلَيْكُمْ (ii)	سَلَّمَ عَلَيْهِ
one’s kith and kin	أَهْلٌ	to have illicit sex (a-i)	زَنَى
opportunity	فُرْصَةٌ (ج فُرَصٌ)	visitor	زَائِرٌ (ج زُوَّارٌ)

أَهْلاً وَسَهْلاً وَمَرْحَباً welcome (originally meaning: you are with your own kith and kin, you are on level ground on which you can proceed with your journey without difficulty and there is enough room in my tent for your stay).

---

[4] The verb شَوَى يَشْوِي is *lafīf maqrūn*, but this rule is common to *nāqiṣ yā’ī* and *lafīf maqrūn*.

lecturer	مُحَاضِرٌ (ج مُحَاضِرُون)	copy	نُسْخَةٌ (ج نُسَخٌ)
auction	مَزَادٌ	purchase	شِرَاءٌ
original form (of a word)	أَصْلٌ	matter, affair	شَأْنٌ (ج شُؤُونٌ)
to go astray (a-i)	ضَلَّ	native speakers of Arabic	النَّاطِقُونَ بِالعَرَبِيَّةِ
to forgive (a-u)	عَفَا عَنْهُ يَعْفُو	hollow, (gr) a verb with *wāw* or *yā'* as the second radical	أَجْوَفُ (ج جُوفٌ)
to hope (a-u)	رَجَا يَرْجُو	present, gift	هَدِيَّةٌ (ج هَدَايَا)

May safety be your companion while you stay and while you travel! — صَحِبَتْكَ السَّلامَةُ في الحَلِّ والتَّرْحَالِ

to accompany (i-a)	صَحِبَ	to flow (a-i)	سَالَ يَسِيلُ
to ask permission (x)	اِسْتَأْذَنَ يَسْتَأْذِنُ	to suspect, doubt (a-u)	شَكَّ
soft, level ground	سَهْلٌ	to take the opportunity (viii)	اِغْتَنَمَ الفُرْصَةَ
period of time, duration	مُدَّةٌ (ج مُدَدٌ)	to acquaint oneself, get information (viii)	اِطَّلَعَ عَلَيْهِ يَطَّلِعُ
knock	طَرْقٌ	to knock at the door (a-u)	طَرَقَ البَابَ
cup-bearer	سَاقٍ	to give someone something to drink (a-i)	سَقَى يَسْقِي
youth, young man	شَابٌّ (ج شُبَّانٌ، شَبَابٌ)	egg	بَيْضَةٌ (ج بَيْضٌ)

LESSON 6

In this lesson we learn the formation of the nouns of place and time إِسْمَا المَكَانِ والزَّمانِ.

Both have the same form which is either مَفْعَلٌ (maf'al-un) or مَفْعِلٌ (maf'il-un), e.g.:

مَلْعَبٌ 'time/place of playing'

مَكْتَبٌ 'time/place of writing'

مَطْبَخٌ 'time/place of cooking'

مَغْرِبٌ 'time/place of the setting (of the sun)'

مَشْرِقٌ 'time/place of the rising (of the sun)'

It is on the pattern of مَفْعَلٌ (maf'al-un) in the following cases:

a) if the verb is *nāqiṣ* irrespective of the vowel of the second radical, e.g.:

جَرَى : يَجْرِي مَجْرًى 'course'

لَهَا : يَلْهُو مَلْهًى 'place of entertainment'

b) if the second radical of a non-*nāqiṣ* has *fatḥah* or *ḍammah* in the *muḍāri'*, e.g.:

لَعِبَ : يَلْعَبُ مَلْعَبٌ 'playground'

شَرِبَ : يَشْرَبُ مَشْرَبٌ 'drinking place'

دَخَلَ : يَدْخُلُ مَدْخَلٌ 'entrance'

طَبَخَ : يَطْبُخُ مَطْبَخٌ 'kitchen'

It is on the pattern of مَفْعِلٌ (maf'il-un) in the following cases:

a) if the verb is *mithāl* irrespective of the vowel of its second radical, e.g.:

وَقَفَ : يَقِفُ مَوْقِفٌ 'car-park'

وَضَعَ : يَضَعُ مَوْضِعٌ 'place'

b) if the second radical of a non-*mithāl*, non-*nāqiṣ* verb has *kasrah* in the *muḍāri'*, e.g.:

جَلَسَ : يَجْلِسُ مَجْلِسٌ 'sitting-room'

نَزَلَ يَنْزِلُ　　مَنْزِلٌ　'place of getting down'.[1]

A *tā marbūṭah* (ة) may be added to both the patterns, e.g.:

مَنْزِلَةٌ　'position'

مَدْرَسَةٌ　'school'.

Vocabulary

		مَوْقِفُ السَّيَّاراتِ (ج مَواقِفُ)	car park
لَهَا يَلْهُو	to amuse oneself, play (a-u)	مَحَطَّةُ القِطارِ	railway station
أَوَى يَأْوِي	to seek refuge (a-i)	مَصْرِفٌ (ج مَصارِفُ)	bank
هَجَعَ	to sleep (a-a)	مُشْتَرِكٌ (ج مُشْتَرِكُونَ)	participant
ثَوَى يَثْوِي	to stay (a-i)	رِحْلَةٌ (ج رِحْلاتٌ)	tour, trip
سَعَى يَسْعَى	to walk between Ṣafā and Marwah (a-a)	يَجِبُ أَنْ تَذْهَبَ	you must go
عَرَضَ يَعْرِضُ	to display, exhibit (a-i)	تَحِيَّةٌ	greeting
قَرَّ يَقِرُّ	to settle down, abide (a-i)	مُسْتَعِدٌّ	ready
مَقَرٌّ	residence, place of work, headquarters	نَادَى يُنادِي	to call (iii)
الزِّحامُ	crowd, traffic jam	لَجَأَ	to take refuge (a-a)
طَعِمَ	to eat (i-a)	قِطَارٌ (ج قِطَاراتٌ، قُطُرٌ)	train
نَفَى يَنْفِي	to banish, deport (a-i)	طَافَ بِالكَعْبَةِ يَطُوفُ	to go round the Ka‘bah. (a-u)
حَطَّ يَحُطُّ	to take down a load (a-u)	اِلْتَقَى بِلالٌ وحامِدٌ	to meet (viii)
يَسَّرَ	to facilitate, make a difficult task easy (ii)	مُيَسِّرٌ	one who facilitates

---

[1] Exceptions to this rule are: مَسْجِدٌ from يَسْجُدُ, مَشرِقٌ from يَشْرُقُ, مَغرِبٌ from يَغْرُبُ. According to the rule these should have been on the pattern of maf‘al.

LESSON 7

In this lesson we learn the formation of the noun of instrument اِسْمُ الآلَةِ.

It denotes the instrument for the action denoted by the verb, e.g.:

فَتَحَ	'he opened'	مِفْتَاحٌ	'an instrument for opening', i.e., a key.
رَأَى	'he saw'	مِرْآةٌ	'an instrument for seeing' i.e., a mirror.
وَزَنَ	'he weighed'	مِيزَانٌ [1]	'an instrument for weighing', i.e., a balance.

There are three patterns of اِسْمُ الآلَةِ. These are:

a) مِفْعَالٌ (mifʿāl-un), e.g.:

مِنْشَارٌ	'a saw'	(نَشَرَ he sawed)
مِحْرَاثٌ	'a plough'	(حَرَثَ he ploughed)

b) مِفْعَلٌ (mifʿal-un), e.g.:

مِصْعَدٌ	'a lift'	(صَعِدَ he ascended)
مِثْقَبٌ	'a drill'	(ثَقَبَ he drilled)

c) مِفْعَلَةٌ (mifʿalat-un), e.g.:

مِكْنَسَةٌ	'a broom'	(كَنَسَ he swept)
مِقْلاةٌ	'a frying pan'	(originally مِقْلَيَةٌ from قَلَى he fried)
مِكْوَاةٌ	'an iron'	(originally مِكْوَيَةٌ from كَوَى he ironed) [2].

---

[1] Note that مِيزَانٌ is originally مِوْزَانٌ (miwzān → mīzān). Arabic phonetic system does not admit of the iw combination. Wherever this combination occurs it is changed to ī, i.e., the w is omitted and i gets a compensatory lengthening.

[2] It should be noted that words like مِكْوَاةٌ, مِقْلاةٌ are on the pattern of mifʿalat-un and not mifʿāl. According to the Arabic phonetic system the combination aya and awa are changed to ā, so miqlayat-un becomes miqlāt-un, and miṣfawat-un from صَفَا يَصْفُو to filter, strain becomes miṣfāt-un.

LESSON 7

Vocabulary

طِرَازٌ (ج أَطْرِزَةٌ، طُرُزٌ)	model
آلَةٌ (ج آلاتٌ)	tool
نَمِرٌ (ج نُمُورٌ)	leopard, tiger
وَدَّعَ يُوَدِّعُ	to bid farewell, say goodbye (ii)
وَدَاعٌ	farewell, goodbye
قَلَى يَقْلِي	to fry (a-i)
مِقْلاةٌ	frying-pan
حَرَثَ يَحْرُثُ	to plough (a-u)
مِحْرَاثٌ	plough (the instrument)
لَعِقَ يَلْعَقُ	to lick (i-a)
مِلْعَقَةٌ	spoon (literally, instrument for licking)
قَاسَ يَقِيسُ	to measure (a-i)
مِقْيَاسٌ	measure, measuring instrument
عَصَرَ يَعْصِرُ	to press, squeeze (grapes, olives, etc.) (a-i)
مِعْصَرَةٌ	press (for extracting oil, fruit juice, etc.)
طَلِبَةٌ	request, demand
مِخْلَبٌ (ج مَخَالِبُ)	claw
ذِئْبٌ (ج ذِئَابٌ)	wolf
مَحَا يَمْحُو	to erase (a-u)
مِمْحَاةٌ	eraser

طَبْعًا	of course
عَدَسٌ	lentils
مُطَفِّفٌ	one who weighs or measures less
كَوَى يَكْوِي	to iron (a-i)
مِكْوَاةٌ	iron (the instrument)
رَقِيَ يَرْقَى	to climb, ascend (i-a)
مِرْقَاةٌ	step (in a staircase)
حَكَّ يَحُكُّ	to rub, scratch (a-u)
مِحَكٌّ	touchstone
قَبَضَ يَقْبِضُ	to seize, grasp (a-i)
مِقْبَضٌ	handle
بَرَدَ يَبْرُدُ	to file (a-u)
مِبْرَدٌ	file (metal tool with a rough surface)
قَادَ يَقُودُ	to lead an animal by a halter (a-u)
مِقْوَدٌ	halter, steering (of an automobile)
قَمْحٌ	wheat
نَصَحَ لَهُ يَنْصَحُ	to advise, exhort (a-a)
أَجْوَدُ	*ism al-tafḍīl* of جَيِّدٌ
بَرَى يَبْرِي	to trim, sharpen a pencil (a-i)
مِبْرَاةٌ	pencil-sharpener

to saw (a-u)	نَشَرَ يَنْشُرُ
saw (the instrument)	مِنْشَارٌ
to cut (a-u)	قَصَّ يَقُصُّ
pair of scissors	مِقَصٌّ
to milk (an animal) (a-u)	حَلَبَ يَحْلُبُ
milking vessel	مِحْلَبٌ
to scoop (a-i)	غَرَفَ يَغْرِفُ
scoop, large spoon, ladle	مِغْرَفَةٌ (ج مَغَارِفُ)
means; medium	وَاسِطَةٌ
by means of it, through it	بِوَاسِطَتِهِ
woe, affliction	وَيْلٌ
to denote (a-u)	دَلَّ عَلَى كَذَا يَدُلُّ
to be pure and unpolluted (a-u)	صَفَا يَصْفُو
strainer, filter	مِصْفَاةٌ
to slide along (a-i)	زَلَجَ يَزْلِجُ
sliding bolt	مِزْلَاجٌ
to climb, ascend (i-a)	صَعِدَ يَصْعَدُ
elevator (US), lift (UK)	مِصْعَدٌ
meaning	دَلَالَةٌ
wheat	بُرٌّ
to draw lines (on a sheet of paper) (a-u)	سَطَرَ يَسْطُرُ
ruler (the instrument)	مِسْطَرَةٌ
to strike metal with a hammer (a-u)	طَرَقَ يَطْرُقُ
hammer	مِطْرَقَةٌ

LESSON 8

In this lesson we learn the following:

(1) The *ma'rifah* and the *nakirah*, i.e., the *definite* (المَعْرِفَةُ) and the *indefinite* (النَّكِرَةُ) nouns.

Read this passage:
"A man came to me and said that he was hungry. He was a stranger. I gave the man some money."
Here *a man* is indefinite, because he is unknown to you and to your listener. But *the man* is definite because he has already been mentioned.

In Arabic the following seven categories of nouns are definite (مَعْرِفَةٌ):

1) pronouns like هُوَ، أنتَ، أنا.

2) proper names like مَكَّةُ، بِلالٌ، أحْمَدُ.

3) demonstrative pronouns like أُولَئِكَ، ذَلِكَ، هَذَا.

4) relative pronouns like مَنْ، ما، الَّتِي، الَّذِينَ، الَّذِي.

5) a noun with the article ال like الرَّجُلُ، الكِتابُ.

6) a noun with a *definite* noun as its *muḍāf ilayhi* like

كِتَابُ هَذَا، كِتَابُ المدرِّسِ، كِتَابُهُ، كِتَابُ حامِدٍ

A noun which has an *indefinite* noun as its *muḍāf ilayhi* like:

كِتَابُ طالبٍ 'a student's book'

بَيْتُ مدرِّسٍ 'a teacher's house'

is *indefinite.*

7) a *munādā* specified by *nidā'* (*calling*), e.g.:

يا رَجُلُ 'O man'

يا وَلَدُ 'O boy'

Note that رَجُلٌ and وَلَدٌ are indefinite. But they have become definite because they are the ones meant by the caller. If, however, an indefinite noun is not specified by the caller, it remains indefinite even after being *munādā*, as a blind man saying:

يا رَجُلاً خُذْ بِيَدِي 'O man, hold my hand.'

It is obvious that he does not mean any particular person.

Note that in يا رَجُلُ the *munādā* is *mabnī* and has u-ending, while in رَجُلاً it is *manṣūb*.

A *nakirah* becomes a *ma'rifah* by being *munādā* as we have seen, whereas a *ma'rifah* is

not affected by the *nidā'*, e.g.:

بِلالٌ is *ma'rifah* (*definite*) and remains so in يا بلالُ.

(2) تَعَالَ 'come!' This verb is used only in the *amr*. In the *māḍī* and the *muḍāri'* the verbs جاءَ:يَجِيءُ or أَتَى:يَأْتِي are used, e.g.:

جَاءَنِي بلالٌ أمسِ. 'Bilāl came to me yesterday'

لَا تَأْتِنِي غداً. 'Don't come to me tomorrow'

Here is تَعَالَ *isnāded* to the other pronouns of the second person:

تَعَالَ يَا وَلَدُ (ta'āla) تَعَالَيَا يا وَلَدانِ (ta'ālayā) تَعَالَوْا يا إِخْوانُ (ta'ālaw)

تَعالَيْ يَا خَدِيجَةُ (ta'ālai) تَعَالَيَا يا بِنْتانِ (ta'ālayā) تَعَالَيْنَ يا أَخَوَاتُ (ta'ālayna)

The verb تَعَالَى is, however, used in the *māḍī* and the *muḍāri'* in the sense of 'he went up, he rose, he was exalted'. The *amr* تَعَالَ originally meant 'come up', 'ascend' then it came to mean just 'come'.

Vocabulary

رَصَاصٌ	lead	خَرِيطَةٌ (ج خَرَائِطُ)	map
قَلَمُ رَصَاصٍ	pencil	العَالَمُ الإسْلَامِيُّ	the Islamic world
قِيمَةٌ	value, price	قِسْمٌ (ج أَقْسَامٌ)	section
لَوْحَةٌ	plaque, cardboard with writing, chart, etc.	حِبْرٌ	ink
مُعَيَّنٌ	particular, specified	سَلَّمَ لِفُلانٍ يُسَلِّمُ	to give, hand over (ii)
ضِدٌّ	opposite	غِلَافٌ (ج غُلُفٌ)	cover, wrapper, title-page
حَوَى	to contain, hold (a-i)	نَادَى يُنَادِي نِدَاءً	to call (iii)
قَلَمُ حِبْرٍ	fountain pen	اِنْقَلَبَ يَنْقَلِبُ انْقِلاباً	to overturn (vii)

الاسْمُ المُحَلَّى بِالْ a noun with al- attached to it (literally, a noun which has been decorated with the ornament of al-)

bag	كِيسٌ (ج أَكْيَاسٌ)	dry	جَافٌّ
gift, present	هَدِيَّةٌ (ج هَدَايَا)	ball-point pen	قَلَمٌ جَافٌّ
kind	نَوْعٌ (ج أَنْوَاعٌ)	ruled paper	وَرَقٌ مُسَطَّرٌ
buyer	مُشْتَرٍ (المُشْتَرِي)	to be safe (i-a)	سَلِمَ
tongue	لِسَانٌ (ج أَلْسِنَةٌ)	to pay (a-a)	دَفَعَ
specified by calling	مَقْصُودٌ بِالنِّدَاءِ	to be exhausted, come to an end (i-a)	نَفِدَ
to point to (iv)	أَشَارَ يُشِيرُ إِشَارَةً	to adorn someone with ornaments (ii)	حَلَّى يُحَلِّي تَحْلِيَةً
		adding al- to the noun	تَحْلِيَةُ الاسْمِ بِـالْ

LESSON 9

In this lesson we learn the following:

(1) The omission of the *nūn* of the dual and the sound masculine plural. You have seen in Book One that a noun loses its *tanwīn* when it becomes *muḍāf* e.g.:

كِتَابٌ kitāb-un كِتَابُ حَامِدٍ kitāb-u Ḥāmid-in (not kitāb-un Ḥāmid-in).

In the same way the *nūn* of the dual and sound masculine plural is also omitted when they happen to be *muḍāf* e.g.:

أَيْنَ البِنْتَانِ ؟ but أَيْنَ بِنْتَا بِلالٍ ؟ (bintāni but bintā Bilāl-in)

'Where are Bilāl's two daughters?'

رأيْتُ البِنْتَيْنِ. but رأيْتُ بِنْتَيْ بِلَالٍ. (bintayni but bintay Bilāl-in)

'I saw Bilāl's two daughters.'

أَبْحَثُ عَنِ البِنتَيْنِ. but أَبْحَثُ عن بِنْتَيْ بِلَالٍ. (bintayni but bintay Bilāl-in)

'I am looking for Bilāl's two daughters.'

جاءَ المُدرِّسُونَ. but جاءَ مدرِّسُو الحَديثِ. (mudarrisūna but mudarrisū l-*ḥadīth*-i)

'The teachers of *ḥadīth* came.'

سَأَلْتُ المُدرِّسِين. but سَأَلْتُ مُدَرِّسِي الحَدِيثِ. (mudarrisīna but mudarrisī l-*ḥadīth*-i)

'I asked the teachers of *ḥadīth*.'

سَلَّمْتُ عَلَى المُدَرِّسِينَ. but سَلَّمْتُ عَلَى مُدَرِّسِي الحَدِيثِ.

(mudarrisīna but mudarrisī l-*ḥadīth*-i)

'I greeted the teachers of *ḥadīth*.'

(2) We have learnt in Book One that the dual of هذا is هذانِ, and that of هذِهِ is هاتَانِ, e.g.:

هذانِ مَسْجدانِ، وهاتانِ مَدْرَستانِ.

Now we learn that the dual of ذَلِكَ is ذَانِكَ (dhānika) and that of تِلْكَ is تَانِكَ (tānika), e.g.:

هذانِ مُدَرِّسانِ، وذانِكَ طالبانِ. 'These two are teachers, and those two are students.'

هاتانِ طَبِيبَتانِ، وتَانِكَ مُمَرِّضَتانِ. 'These two are lady doctors, and those two are nurses.'

In the *naṣb* and *jarr* cases they become ذَيْنِكَ and تَيْنِكَ, (dhaynika, taynika), e.g.:

اِفْتَحْ ذَيْنِكَ البابَيْنِ وتَيْنِكَ النافِذَتَيْنِ. 'Open those two doors and those two windows.'

مَنْ يسكُنُ في تَينِكَ الفِلَّتَيْنِ ؟ 'Who lives in those two villas?' (الفِلَّةُ villa).

(3) كِلَا means 'both', and its feminine is كِلْتا.

These are always *muḍāf*, and the *muḍāf ilayhi* is مُثَنًّى, e.g.:

كِلَا الطَّالِبَيْنِ في المَكْتَبَةِ. 'Both the students are in the library.'

كِلْتا السَّيَّارَتَيْنِ أمامَ البَيتِ. 'Both the cars are in front of the house.'

كِلَا and كِلْتا are treated as singular words, so their predicate is singular, e.g.:

كِلَا الطالِبَيْنِ تَخرَّجَ. 'Both the students have passed out.' (Not تَخَرَّجا).

كِلْتا السَّاعَتَيْنِ جميلةٌ. 'Both the watches are beautiful.' (Not جَميلَتانِ).

In the Qur'ān (18:33):

كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا 'Both the gardens brought forth their produce.'

كِلانا مَسْرُورٌ. 'Both of us are happy.'

كِلَا and كِلْتا remain unchanged in *naṣb* and *jarr* cases if the *muḍāf ilayhi* is a noun, e.g.:

أعْرِفُ كِلَا الرَّجُلَيْنِ. 'I know both the men,'

بَحَثْتُ عنْ كِلَا الرَّجُلَيْنِ. 'I looked for both the men.'

But they are declined like the مُثَنًّى if the *muḍāf ilayhi* is a pronoun, e.g.:

رأيْتُ كِلَيْهِما. 'I saw both of them.' (kilay-himā)

مَنْ سَأَلْتِ ؟ زَيْنَبَ أمْ آمِنَةَ ؟ 'Whom did you ask, Zainab or Aminah?'

سَأَلْتُ كِلْتَيْهِما. 'I asked both of them.' (kiltay-himā)

In the same way, بَحَثْتُ عَن كِلَيْهِما / عن كِلْتَيْهِما 'I looked for both of them.'

(4) You know that 'my book' in Arabic is كِتَابِي. Note that the *yā'* has *sukūn*. But it takes a *fatḥah* if it is preceded by an *alif* or a *sākin yā'*, e.g.:

بِنْتايَ 'my two daughters' (bintā-ya)

غَسَلْتُ رِجْلَيَّ. 'I washed my two feet.' (rijlay-ya)

(5) The *amr* from أَتَى يأْتِي is إيتِ (īti). It was originally اِئْتِ (i'ti).

If two *hamzahs* meet, the first having a vowel and the second having none, the second *hamzah* is omitted, and the vowel of the first gets a compensatory lengthening, e.g.:

أَأْ → آ

إِأْ → إِي

أُأْ → أُو

According to this rule اِئْتِ becomes اِيتِ. But if this word is preceded by another word, the first *hamzah* is omitted because it is *hamzat al-waṣl*, and the second returns because there is no more meeting of two *hamzahs* now. So the *amr* now becomes:

وَأْتِ 'and come' or

فَأْتِ 'so come'.

It should have been written فَاأْتِ , وَاأْتِ with the *hamzat al-waṣl*, but it is omitted so that two *alifs* do not appear side by side.

(6) You have learnt in Book Two (Lesson 26) that هاهُوَذا means 'Here it is' or 'Here he is'.

Its dual form is: هَهُماذانِ (hāhumādhāni)

Its feminine is: هَهُماتانِ (hāhumātāni)

The masculine plural forms is: هَاهُمْ أُولاءِ (hāhum'ulā'i)

and the feminine plural form is: هَاهُنَّ أُولاءِ (hāhunna'ulā'i)

أينَ بلالٌ ؟	'Where is Bilāl?'
هاهُوَذا	'Here he is.'
أينَ بلَالٌ وَحامدٌ ؟	'Where are Bilāl and Hāmid?,
هَهُمَاذانِ	'Here they are.'
أين بلالٌ وَأَخَواهُ	'Where are Bilāl and his two brothers?'
هَاهُمْ أُولاءِ	'Here they are.'
أينَ مرْيَمُ ؟	'Where is Maryam?'
هاهِيَ ذِي	'Here she is.'

أين مريمُ وَآمِنَةُ ؟	'Where are Maryam and Āminah?'
هَهُمَاتانِ	'Here they are.'
أين مريمُ وَأَخَواتُها ؟	'Where are Maryam and her sisters?'
هاهُنَّ أُولاءِ	'Here they are.'
أينَ إبراهيمُ ؟	'Where is Ibrāhīm?'
هَأَنَذا	'Here I am.' (hā'anadhā)
أينَ إبراهيمُ وزُمَلاؤُهُ ؟	'Where are Ibrāhīm and his classmates'
هَانَحْنُ أُولاءِ	'Here we are.' (hānaḥnu'ulā'i)
أينَ فاطِمَةُ ؟	'Where is Fāṭimah?'
هَأَنَذِي	'Here I am.' (hā'anadhī)
أينَ فاطِمَةُ وزَمِيلاتُها ؟	'Where are Fāṭimah and her classmates?'
هَانَحْنُ أُولاءِ	'Here we are.' (hānaḥnu'ulā'i)

Vocabulary

حِصَّةٌ (ج حِصَصٌ) period (duration of a lesson in an educational institution)

مُقَدَّسٌ holy

أَرِيكَةٌ (ج أَرائِكُ) couch, sofa

إِلٰهٌ (ج آلِهَةٌ) god, deity

أَجِيرٌ (ج أُجَراءُ) hireling, labourer

المَسَدُ name of the 111th *sūrah* (literally, palm fibre)

مَبْلَغٌ (ج مَبالِغُ) sum of money, amount

مُراعَاةٌ considering, bearing in mind

أَبُو لَهَبٍ literally meaning 'the man of flame', it was the nickname of 'Abd al-'Uzzā, an uncle of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He was so named for his ruddy complexion.

ذانِكَ those two (feminine تَانِكَ)

نُطْقٌ pronunciation

بُرْهانٌ (ج بَراهِينُ) proof, evidence

نَحْوٌ syntax (study of sentence structure)

مَقالٌ article (in a newspaper, magazine, etc.)

صَرْفٌ morphology (study of the forms of words)

مُثَنًّى	dual	سِوَارٌ (ج أَسْوِرَةٌ جج أَسَاوِرُ)	bracelet
فَاكِهَةٌ (ج فَوَاكِهُ)	fruit	غَمَّضَ العَيْنَيْنِ يُغَمِّضُ	to close the eyes (ii)
سَحَبَ	to withdraw (money from a bank account) (a-a)	رَفَعَ	to raise (a-a)
كَفَى يَكْفِي	to be enough, suffice (a-i)	ضَبَطَ	to vowelize (a word) (a-i)
أُكُلٌ	produce	كِلْتَا الجَنَّتَيْنِ آتَتْ أُكُلَهَا	Both the gardens brought forth their produce
عَالٍ	loud	اِجْتِمَاعٌ (ج اِجْتِمَاعَاتٌ)	meeting
بِصَوْتٍ عَالٍ	in a loud voice, loudly	عُمْلَةٌ (ج عُمْلاتٌ)	currency
إِسْهَالٌ	diarrhoea	دَوْلَةٌ (ج دُوَلٌ)	country, state
نَعْلٌ (ج نِعَالٌ)	sandal (feminine)	نُسْخَةٌ (ج نُسَخٌ)	copy
رَقْمٌ (ج أَرْقَامٌ)	number	هِنْدِيٌّ (ج هُنُودٌ)	an Indian
لَهَبٌ	flame	مَلَأٌ	courtiers
فُسْحَةٌ	tea break (between lessons at school)	شَاهِدٌ (ج شُهَدَاءُ)	witness
كِلاهُمَا	both of them (feminine كِلْتَاهُمَا)	خَلَعَ النَّعْلَيْنِ	to take off the sandals (a-a)
اِنْصِرَافٌ	leaving school (to go home)	تَبَّ	to perish, be destroyed (a-i)
ضَاعَ يَضِيعُ	to be lost (a-i)	أَعْطَى يُعْطِي	to give (iv)
جَنَّةٌ	garden		

LESSON 10

In this lesson we learn the following:

(1) Types of Arabic sentence. You have already learnt in Book Two (Lesson One) that there are two types of sentences in Arabic: the nominal sentence (الجُمْلةُ الاسْمِيَّةُ) and the verbal sentence (الجُمْلةُ الفِعْلِيَّةُ).

The nominal sentence commences with a noun, e.g.:

البيتُ جميلٌ. ‘The house is beautiful.’

whereas the verbal sentence commences with a verb,

دَخَلَ المدرِّسُ. ‘The teacher has entered.’

Here are some more details about these two types:

The Nominal Sentence:

The beginning of the nominal sentence is one of the following:

a) a noun or a pronoun, e.g.:

هذِهِ مَدْرسةٌ

أنا مُجْتَهِدٌ

اللّٰهُ غَفورٌ

b) a *maṣdar mu'awwal* (المَصْدَرُ المُؤَوَّلُ) i.e., clause functioning as a *maṣdar* [1] e.g.:

أَنْ تَصُومُوا خيرٌ لَكُمْ ‘That you fast is better for you.’

---

[1] Here are some examples of the *maṣdar mu'awwal*:

In the place of *raf'*:

أَنْ تَدْرُسَ العَرَبِيَّةَ أفضَلُ ‘That you study Arabic is better.’ (Here it is *mubtada'* = دِراسةُ العربيَّةِ أفضلُ).

الإسلامُ أَنْ تُؤْمِنَ باللّٰه ‘Islam means that you believe in Allāh.’ (Here it is *khabar* = الإسلامُ الإيْمانُ باللّٰهِ)

يَنْبَغِي أَنْ تَكْتُبَ عُنْوانَكَ بِوُضُوح ‘It is necessary that you write your address legibly.’ (Here it is *fā'il* = يَنْبَغِي كتابةُ العنوانِ بِوُضُوحٍ)

In the place of *naṣb*:

أُرِيدُ أن أَخْرُجَ ‘I want to go out.’ (Here it is *maf'ūl bihi* = أُريدُ الخُرُوجَ)

In the place of *jarr*:

تَعالَ قبلَ أَنْ تَخْرُجَ ‘Come before you leave.’ (Here it is *muḍāf ilayhi* = تَعَالَ قَبْلَ الخُرُوجِ)

لا تذهبْ إلى أَنْ أَرْجِعَ ‘Don't go till I return.’ (Here it is preceded by a preposition = لا تَذْهَبْ إلى رُجوعي).

Here the clause أنْ تَصُومُوا functions as a *maṣdar* (infinitive) as it means الصَّومُ 'fasting'.

c) a particle resembling a verb, e.g.:

إنَّ اللّهَ غفورٌ رَحيمٌ ' Indeed Allāh is Forgiving, Merciful.'

The particles resembling a verb (الحُرُوفُ المُشَبَّهَةُ بِالفِعْلِ) are إنَّ and its sisters like لَيْتَ، لَعَلَّ، لكِنَّ etc.

The Verbal Sentence:
The beginning of the verbal sentence is one of the following:

a) a complete verb (الفِعلُ التّامُّ) e.g.:

طَلَعَتِ الشَّمْسُ 'The sun rose.'

A complete verb is one that needs a *fā'il*, like جَلَسَ، نامَ، خَرَجَ، دَخَلَ etc.

b) an incomplete verb (الفِعْلُ النّاقِصُ), e.g.:

كَانَ الجَوُّ بارِداً 'The weather was cold.'

An incomplete verb is one that needs an *ism* and *khabar*, e.g.:

صَارَ الماءُ ثَلْجاً 'Water became ice.' [2]

(2) طَفِقَ بلالٌ يَكتُبُ 'Bilāl began to write.'. طَفِقَ is an incomplete verb. In this sentence بلالٌ is its *ism* and the sentence يَكتُبُ is its *khabar*. The verb in the *khabar* should be *muḍāri'*.

The verbs أَخَذَ and جَعَلَ are also used in the same way and with the same meaning, e.g.:

أَخَذَ المدرّسُ يَشْرحُ الدرسَ. 'The teacher began to explain the lesson.'

جَعَلْتُ آكُلُ. 'I began to eat.'

Here the pronoun تُ is its *ism*, and the sentence آكُلُ its *khabar*.

Vocabulary

مَعْهَدٌ (ج مَعَاهِدُ) institute

مَكَانٌ (ج أَمْكِنَةٌ جج أَمَاكِنُ) place

---

[2] See Book Two, Lesson 25.

sentence	جُمْلَةٌ (ج جُمَلٌ)
calligraphy, handwriting; line	خَطٌّ
to forgive someone (a-u)	عَفَا عَنْ فُلانٍ يَعْفُو
waiting	اِنْتِظَارٌ
suddenly	فَجأَةً
holiday	عُطْلَةٌ
to be bored, fed up with something (i-a)	سَئِمَ الشَّيْءَ، أَوْ مِنَ الشَّيْءِ
to visit the sick (a-u)	عَادَ المَرِيضَ يَعُودُ عِيَادَةً
to transform (ii)	حَوَّلَ يُحَوِّلُ
confusion, chaos (without *tanwīn*)	فَوْضَى
piety, God-consciousness (without *tanwīn*)	تَقْوَى
to remain (i-a)	بَقِيَ يَبْقَى بَقَاءً
to address (a gathering) (a-u)	خَطَبَ
to fool around, jest, fuss, be engaged in useless activity (i-a)	عَبِثَ
building	مَبْنًى (ج مَبَانٍ)
suitable	مُنَاسِبٌ
to stay (a-u)	سَكَنَ سَكَناً
to pass by someone (a-u)	مَرَّ بِفُلانٍ
weather	جَوٌّ

LESSON 11

In this lesson we learn more about the nominal sentence.

As you already know the nominal sentence consists of the *mubtada'* and the *khabar*.
The *mubtada'* is the noun about which you want to say something, and the *khabar* is what you have to say about it, e.g.:

بِلالٌ مَرِيضٌ.

In this sentence you want to speak about Bilāl (بِلالٌ), so it is the *mubtada'*. And the information you give about him is that he is sick (مريضٌ), so that is the *khabar*.

Both the *mubtada'* and the *khabar* are *marfū'* (Bilāl-u-n marīḍ-u-n).

About the *mubtada'*

Types of the *mubtada'*:

The *mubtada'* may be:

a) a noun or a pronoun, e.g.:

اللّٰهُ ربُّنا. 'Allāh is our Lord.'

القِراءةُ مُفِيدةٌ. 'Reading is useful.'

الجُلُوسُ هُنا مَمْنوعٌ. 'Sitting here is prohibited.'

نَحنُ طُلَّابٌ. 'We are students.'

b) a *maṣdar mu'awwal*, e.g.:

﴿وأَنْ تَصُوموا خَيْرٌ لَكُمْ﴾ 'And that you fast is better for you.' (Qur'ān 2:184)

﴿وأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى﴾ 'And that you should forgive is nearer to piety.' (Qur'ān 2:237).

The *mubtada'* is normally definite as in the following examples:

محمدٌ ﷺ رَسولُ اللّٰهِ. 'Muhammad (peace and blessings of Allāh be on him) is the messenger of Allāh.' (محمدٌ is definite because it is a proper noun العَلَمُ).

أنا مُدَرِّسٌ. 'I am a teacher.' (أنا is definite because it is a pronoun).

هذا مَسْجِدٌ. 'This is a mosque.' (هذا is definite because it is a demonstrative pronoun (اسْمُ الإشارة)).

اَلّذي يَعْبُدُ غَيْرَ اللّٰهِ مُشْرِكٌ. 'He who worships other than Allāh is a *mushrik*.' (اَلّذي is definite because it is a relative pronoun (الإِسْمُ المَوْصُولُ)).

اَلقُرآنُ كتابُ اللّٰهِ. 'The Qur'ān is the book of Allāh.' (اَلقُرآن is definite as it has the definite article al-).

مِفْتاحُ الجَنَّةِ الصَّلَاةُ. 'The key to Paradise is *ṣalāh*' (مِفْتَاحُ is definite as its *muḍāf ilayhi* is definite).

The *mubtada'* may be indefinite in the following circumstances:

a) If the *khabar* is a *shibhu jumlah* (شِبْهُ جُمْلَةٍ) [1] which is one of the following two things:

- a prepositional phrase like: فِي البيتِ، على المَكتبِ، كَالمَاءِ.
- a *ẓarf* (الظَّرْفُ) like [2]: اليَوْمَ، غداً، تَحتَ، فَوقَ، عِندَ.

In this case the *khabar* should precede the *mubtada'*, e.g.:

في الغرفةِ رَجُلٌ. 'There is a man in the room.' (رَجُلٌ في الغُرفةِ is not a sentence).

Here the indefinite noun رَجُلٌ is the *mubtada'*, and the phrase فِي الغُرفَةِ is the *khabar*.

Here is another example:

لِي أَخٌ. 'I have a brother.' (literally, 'there is a brother for me').

Here the indefinite noun أَخٌ is the *mubtada'*.

تَحْتَ المَكْتَبِ ساعةٌ. 'There is watch under the table.' (ساعةٌ تَحْتَ المَكْتَبِ is not a sentence).

Here ساعةٌ is the *mubtada'*, and the *ẓarf* تَحْتَ is the *khabar*.

Here is another example:

عِنْدَنا سيَّارَةٌ. 'We have a car.' (literally, 'There is car with us').

b) If the *mubtada'* is an interrogative noun like مَنْ 'who', مَا 'what', كَمْ 'how many'.

These nouns are indefinite, e.g.:

---

[1] The expression *shibhu jumlah* literally means 'that which resembles a sentence.'

[2] Words like تَحْتَ 'under', فَوْقَ 'above', عِنْدَ 'with' are not prepositions in Arabic. Prepositions like كَ, بِ, مِنْ, إِلَى, عَلَى, في are particles, but words like عِنْدَ, فَوْقَ, تَحْتَ are nouns which are declinable (i.e., change their endings), e.g., هذا مِنْ عِنْدِ اللّٰهِ، مِنْ فوقِهِ، مِنْ تحتِهِ. And a *majrūr* noun following one of these words is a *muḍāf ilayhi*, e.g.,تَحْتَ المَاءِ 'under the water.'.

مَا بِكَ ؟ 'What is wrong with you?'

Here مَا is the *mubtada'* and the prepositional phrase بِكَ is the *khabar*.

مَنْ مريضٌ ؟ 'Who is sick?'

Here مَنْ is the *mubtada'* and مريضٌ is the *khabar*.

كَمْ طالباً في الفصل ؟ 'How many students are there in the class?'

Here كَمْ is the *mubtada'* and the prepositional phrase في الفصل is the *khabar*.

There are many more situations where the *mubtada'* can be indefinite, and you will learn them later إنْ شاء اللّه.

The order of the *mubtada'* and the *khabar*:

Normally the *mubtada'* precedes the *khabar*, e.g.: أنتَ مُدرِّس but this order may also be reversed, e.g.:

أَمدرِّس أنتَ ؟ 'Are you a teacher?'

عَجِيبٌ هذا . 'This is strange.' for هذا عجيبٌ.

But the *mubtada'* should precede the *khabar* if it (i.e., the *mubtada'*) is an interrogative noun, e.g.:

ما بِكَ ؟ Here ما is the *mubtada'*.

مَن مريض ؟ Here مَنْ is the *mubtada'*.

And the *khabar* should precede the *mubtada'* if it (i.e. the *khabar*)

a) is an interrogative noun, e.g.:

ما ٱسْمُكِ ؟ Here ما is the *khabar*.

b) is a *shibhu jumlah* and the *mubtada'* is indefinite, e.g.

فِي المَسْجِدِ رِجَالٌ. 'There are some men in the mosque.'

أَمامَ البيتِ شَجَرَةٌ. 'There is tree in front of the house.'

The omission of the *mubtada'*/the *khabar*:

The *mubtada'* or the *khabar* may be omitted, e.g.:

in reply to the question ما ٱسْمُكَ ؟ one may say: حامِدٌ.

This is the *khabar* and the *mubtada'* has been omitted. The full sentence is اِسْمِي حامِدٌ

Similarly, in answer to the question مَنْ يَعْرِفُ ؟ 'Who knows?' one may say أنا.

This is the *mubtada'*, and the *khabar* has been omitted. The full sentence is أنا أعْرِفُ.

.

About the *khabar*

There are three types of khabar: *mufrad, jumlah* and *shibhu jumlah*.

a) The *mufrad* is a word (not a sentence), e.g.:

المُؤْمِنُ مِرْآةُ المُؤمِنِ. 'The believer is the mirror of the believer.' [3]

b) The *jumlah* is a sentence. It may be a nominal or a verbal sentence, e.g.:

بلالٌ أبوهُ وَزِيرٌ. 'Bilāl's father is a minister.' Literally 'Bilāl, his father is a minister.'

Here بلالٌ is the *mubtada'*, and the nominal sentence أبوهُ وَزِيرٌ is the *khabar*, and this sentence, in turn, is made up of the *mubtada'* (أبوهُ) and the *khabar* (وَزِيرٌ).

Here is another example:

المُدِيرُ ما ٱسْمُهُ ؟ 'What is the name of the headmaster?' Literally, it means 'The headmaster, what is his name?'

Here المُدِيرُ is the *mubtada'*, and the nominal sentence ما اسْمُهُ ؟ is the *khabar* wherein اسْمُهُ is the *mubtada'* and ما is the *khabar*.

الطُّلابُ دَخَلُوا. 'The students entered.'

Here الطُّلابُ is the *mubtada'* and the verbal sentence دَخَلُوا 'they entered' is the *khabar*.

Here is another example:

واللّٰهُ خَلَقَكُمْ. 'And Allāh created you.'

Here اللّٰهُ is the *mubtada'* and the verbal sentence خَلَقَكُمْ 'He created you' is the *khabar*.

c) The *shibhu jumlah*, as we have already seen, is either a prepositional phrase or a *ẓarf*:

الحمْدُ لِلّٰهِ. 'Praise belongs to Allāh.'

---

[3] It means that a believer is like a mirror to another, i.e., just as a mirror shows a man the blemishes he may have on his face, a believer points out to his fellow-believer his defects that he may not perceive himself. This *ḥadīth* is reported by Abū Dāwūd, Kitāb al-Adab:57.

Here الحمْدُ is the *mubtada'* and the prepositional phrase لِلّٰهِ (لِ + اللّٰهُ) is the *khabar*, and is in the place of *raf'* (في مَحَلِّ رَفْعٍ).

الجَنَّةُ تَحتَ أَقْدَامِ الأُمَّهَاتِ. 'Paradise lies under the feet of mothers.'

Here الجَنَّةُ is the *mubtada'* and the *ẓarf* تَحتَ is the *khabar*. As a *ẓarf* it is *manṣūb* and as a *khabar* it is in the place of *raf'* (في مَحَلِّ رَفْعٍ).

Agreement between the *mubtada'* and *khabar*:

The *khabar* agrees with the *mubtada'* in number and gender, e.g.:

a) in number: المُدَرِّسُ واقِفٌ

والطُّلَّابُ جالِسُونَ.

بابا الفصْلِ مُغْلَقانِ، ونافِذَتاهُ مَفْتُوحَتَانِ.

We see here that if the *mubtada'* is singular, the *khabar* is also singular. If it is dual or plural, the *khabar* is also dual or plural.

b) In gender:

حامدٌ مُهَنْدِسٌ، وزَوْجَتُهُ طَبِيبَةٌ، وأَبْناهُما تاجِرانِ، وبِنْتاهُمَا مُدَرِّسَتانِ.

Here we see that if the *mubtada'* is masculine, the *khabar* is also masculine; and if it is feminine the *khabar* also is feminine.

The order of the *mubtada'* and *khabar*			
سَبَبُ التَّقْديمِ/ التأخير	مُقَدَّمٌ / مُؤَخَّرٌ	معرِفةٌ / نَكِرَةٌ	المبتدأ
The reason for being before the *khabar* or after it.	Is it before the *khabar* or after it?	definite or indefinite	*mubtada'*
This is the original order.	before the *khabar*	definite	اللّٰهُ غَفُورٌ.
This is optional.	after the *khabar*	definite	عَجِيبٌ كَلامُهُ.
Because the *mubtada'* is indefinite and the *khabar* is *shibhu jumlah*.	the *mubtada'* should be after the *khabar*	indefinite	عِنْدَكَ سيَّارةٌ.
Because the *mubtada'* is indefinite and the *khabar* is *shibhu jumlah*	the *mubtada'* should be after the *khabar*	indefinite	أَفي اللّٰهِ شَكٌّ ؟
Because the *mubtada'* is an interrogative noun.	the *mubtada'* should be before the *khabar*	indefinite	مَنْ غائِبٌ ؟
Because the *khabar* is an interrogative noun.	the *mubtada'* should be after the *khabar*	definite	مَنْ أنتَ ؟
This is the original order.	before the *khabar*	definite because it means صِيَامُكُم	وَأَنْ تَصُوموا خَيْرٌ لَكُمْ.

Vocabulary

بِالضَّبْطِ	exactly	عُلْبَةٌ (ج عُلَبٌ)	box, case, tin
فَائِدَةٌ (ج فَوَائِدُ)	benefit, advantage, use, utility	شَكٌّ	doubt
النَّادِي الرِّيَاضِيُّ	sports club	مَحَلٌّ	place, location
تَمَّ يَتِمُّ	to be complete (a-i)	مُطَابَقَةٌ	agreement
طَبَاشِيرُ	chalk (without tanwīn)	جَبَّ	to cut and remove (a-u)
		مُشْرِكٌ	one who associates anyone or anything with Allāh *subhānahū wa ta'ālā*
يُسْرٌ	ease, facility; easy	نَوَى نِيَّةً	to intend (a-i)
تَحَدَّثَ يَتَحَدَّثُ تَحَدُّثاً	to talk, speak (v)		
اِسْتَأْذَنَ فِي الأَمْرِ يَسْتَأْذِنُ اِسْتِئْذَاناً	to seek permission (x)		
عَجِيبٌ	strange, odd, wonderful	شَرْطٌ (ج شُرُوطٌ)	condition, stipulation

LESSON 12

In this lesson we learn the following:

(1) The *ẓarf* (الظَّرْفُ) or the *maf'ūl fīhi* (المَفْعُولُ فِيهِ).

The *ẓarf* is a noun which denotes the time or place of an action, e.g.:

a) خَرَجْتُ لَيْلاً . — 'I went out at night.'

سَأُسَافِرُ غَدًا إنْ شاءَ اللهُ . — 'I shall travel tomorrow.'

نِمْتُ بعْدَ نومِكَ . — 'I slept after you slept.'

This is called *ẓarf al-zamān* (ظَرْفُ الزَّمانِ) i.e., adverb of time.

b) مَشَيْتُ مِيلاً . — 'I walked a mile.'

جَلَسْتُ عِنْدَ المديرِ . — 'I sat at headmaster's.'

نِمْتُ تَحْتَ شَجَرَةٍ . — 'I slept under a tree.'

This is called *ẓarf al-makān* (ظَرْفُ المَكانِ) i.e., adverb of place.

The *ẓarf* is *manṣūb*.
Some *ẓurūf*[1] are *mabnī*. Here are some:

أَيْنَ — which ends in *fatḥah*,

أمْسِ — which ends in *kasrah*,

حَيْثُ and قَطُّ — which end in *ḍammah*,

مَتَى and هُنا — which ends in *sukūn*.[2]

مَتَى	مَتَى خرجْتَ ؟	'When did you go out?'
أَيْنَ	أَيْنَ تدرُسُ ؟	'Where do you study?'
أَمْسِ	لَمْ أَغِبْ أمْسِ .	'I was not absent yesterday.'

---

[1] *ẓurūf* (الظُّرُوفُ) is the plural of *ẓarf*.

[2] Because both these words end in *alif* which is *sākin* (مَتَى is actually مَتَاْ).

قَطُّ	لَمْ أَذُقْ هذهِ الفاكِهَةَ قَطُّ.	'I have never tasted this fruit.'
هُنا	اِجْلِسْ هُنا.	'Sit here.'
حَيثُ	اِجْلِسْ حَيْثُ شِئْتَ.	'Sit where you like.'

Here is an examples of the *i'rāb* of *mabnī ẓurūf*:

In the sentence: لَمْ أَغِبْ أَمْسِ the word أَمْسِ is *ẓarf zamān,* it is *mabnī* ending in *kasrah,* and it is in the place of *naṣb* (في مَحَلِّ نَصْبٍ).

In the sentence: أينَ تدرُسُ ؟ the word أينَ is *ẓarf makān,* it is *mabnī* ending in *fatḥah,* and it is in the place of *naṣb* (في مَحَلِّ نَصْبٍ).

Words which functions as *ẓurūf*:

A word may represent a *ẓarf* and so take the *naṣb*-ending even though originally it is not a word denoting time or place. It happens with the following types of words:

a) words like كُلّ، بَعْض، نِصْف، رُبْع when they have place/time words as their *muḍāf ilayhi,* e.g.:

سافَرْنا كُلَّ النَّهارِ.	'We traveled the whole day.'
بَقِيتُ في المُسْتَشفَى بَعْضَ يومٍ.	'I remained in the hospital for part of a day.'
اِنْتَظَرْتُكَ رُبْعَ ساعةٍ.	'I waited for you fifteen minutes.'
مَشَيْتُ نِصْفَ كِيلُومِترٍ.	'I walked half a kilometre.'

In these sentences the words كُلَّ، بعْضَ، رُبْعَ، نِصْفَ are *manṣūb* because they function as *ẓurūf.* But the actual words denoting time or place are their *muḍāf ilayhi.*

b) the adjective of a *ẓarf* after the *ẓarf* itself has been omitted, e.g.:

جلسْتُ طَويلاً. for جَلَسْتُ وَقْتاً طويلاً. 'I sat for a long time.'

In the first sentence طَويلاً is *manṣūb* because it functions as a *ẓarf.*

c) a demonstrative pronoun whose *badal* is a word denoting time or place, e.g.:

جِئْتُ هذا الأُسْبُوعَ. 'I came this week.'

Here هذا is *mabnī*, and in the place of *naṣb.*

d) numbers representing place/time words, e.g.:

مَكَثْتُ في بَغْدادَ أربعةَ أيامٍ. ‘I stayed in Baghdād four days.’

سِرْنا مِائَةَ كِيلُومِترٍ. ‘We have traveled one hundred kilometres.’

Here أربعةَ is *manṣūb* because it represents a word denoting time (أيامٍ), and مِائَةَ is *manṣūb* because it represents a word denoting place (كِيلُومِترٍ).

In the same way, the word كَمْ ‘how many’ functions as a *ẓarf* if it represents a time/place word, e.g.:

كمْ لَبِثْتَ ؟ ‘How long did you stay?’ or ‘How many (days/hours) did you stay?’

كمْ مَشَيْتَ ؟ ‘How many (kilometres) did you walk?’

(2) The particle لَوْ is used to express an unfulfilled condition in the past, e.g.:

لَوِ ٱجْتَهَدْتَ لَنَجَحْتَ. ‘Had you worked hard you would have passed.’

This means that you did not work hard, and so did not pass.

Its Arabic name is حَرْفُ امْتِناعٍ لِامْتِناعٍ which means that this particle signifies that one thing failed to happen because of another. As you can see, the sentence is made up of two parts. The second part is called the *jawāb*. In the above example لَنَجَحْتَ is the *jawāb*.

The *jawāb* takes a *lām*. This *lām* is mostly omitted if the *jawāb* is negative, e.g.:

لَوْ عَرَفْتُ أَنَّكَ مَرِيضٌ ما تَأَخَّرْتُ.

‘Had I known that you are sick I would not have been late.’

Here are some more examples of لَوْ:

لَو سَمِعْتَ قِصَّتَه لَبَكَيْتَ.

‘Had you heard his story you would have cried.’

لو حضَرْتَ أمسِ ما شَكَوْتُكَ إلى المديرِ.

‘Had you been present yesterday I would not have complained about you to the headmaster.’

هذا الطَّعامُ فاسِدٌ، لو أكَلَهُ الناس لَمَرِضوا.

‘This food is rotten. Had the people eaten it, they would have fallen sick.’

لَوْ رَأَيتَ ذاك المَنظرَ لَبَكَيْتَ.

‘Had you seen that sight, you would have cried.’

لَوْ عَرَفْتُ أنَّ الرِّحْلةَ اليومَ ما تأَخَّرْتُ.

'Had I known the trip is today, I would not have been late.'

(3) In مِنْ قَبْلُ the word قَبْلُ is *mabnī*. قَبْلُ and بَعْدُ become *mabnī* when the *muḍāf ilayhi* after them is omitted. We may say:

أنا الآنَ مدرِّسٌ، وكُنتُ مُديراً مِنْ قَبْلِ ذلكَ.

'I am now a teacher, and was before that a headmaster.'

Here ذلكَ is *muḍāf ilayhi*.

'Before that' means 'before being a teacher'.

Now when the *muḍāf ilayhi* is mentioned قَبْلِ is *mu'rab*, and it takes the *jarr*-ending (-i) after the preposition مِنْ. But when the *muḍāf ilayhi* is omitted it becomes *mabnī*, and we say:

وكُنتُ مُديراً مِنْ قَبْلُ. which can be translated 'and I was a headmaster earlier.'

In the same way we say:

كانَ بلالٌ مَعِي إلى السَّاعةِ العاشِرَة، ولم أَرَهُ مِنْ بعْدِ ذلكَ.

'Bilāl was with me till ten o'clock, but I didn't see him after that.'

If we omit the *muḍāf ilayhi*, we say:

ولم أَرَهُ مِنْ بعْدُ. 'But I didn't see him later.'

In the Qur'ān (30:4) ﴿ لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ... ﴾

'The decision before and after (these events) is Allāh's'.

Vocabulary

اِضْطَرَّ	to compel (viii)	اِسْتَبْقَى	to preserve, to retain (x)
اِقْتَرَنَ يَقْتَرِنُ	to be linked, to be joined (viii)	اِسْتَقْبَلَ يَسْتَقْبِلُ	to receive (a guest) (x)
البَارِحَةَ	last night	اِسْتَمَرَّ	to last, to continue (x)
اِنْتَظَرَ يَنْتَظِرُ	to wait (viii)	اِلْتَزَمَ يَلْتَزِمُ	to embrace (viii)
أَثْبَتَ يُثْبِتُ	to confirm (iv)	اِمْتَنَعَ يَمْتَنِعُ	to be prevented, to refrain, abstain, cease (viii)
بَقِيَ يَبْقَى	to remain (i-a)	أَبَداً	never (used with a negative verb in the future tense).
بَلَدٌ (ج بِلادٌ)	town, country	أَدَّى يُؤَدِّي	to perform (ii)

أَفَادَ يُفِيدُ	to signify, notify, inform, be useful (iv)	تَقْدِيرٌ	grade (in an exam)
تَقَبَّلَ يَتَقَبَّلُ	to accept. to grant one's prayer. (v)	ثُمَّ	then
ثَبَتَ يَثْبُتُ	to stand firm, be unshakable (a-u)	ثَمَّ = ثَمَّةَ	there
ثَبَّتَ يُثَبِّتُ	to fix, consolidate, strengthen (ii)	جَاءَ يَجِيءُ	to come (a-i)
ذَاقَ يَذُوقُ	to taste (a-u)	جَاءَ يَجِيءُ (بـ)	to bring
زَادَ يَزِيدُ	to grow, increase (a-i)	جَرَحَ يَجْرَحُ	to wound (a-a)
جَرِيحٌ (ج جَرْحَى)	wounded	جُزْءٌ (ج أَجْزَاءٌ)	part
حَرْفُ ٱمْتِنَاعٍ لِامْتِنَاعٍ	name of the particle لو which denotes that an action has been prevented from taking place because of another action.		
حَوَى يَحْوِي	to contain (a-i)	دَرَجَةٌ	mark (obtained in an exam)
حَيْثُ	where (the *muḍāf ilayhi* is a verbal or a nominal sentence)		
دَلَّ يَدُلُّ (عَلَى)	to show, demonstrate, point out, direct, signify, indicate (a-u)		
رَجَعَ يَرْجِعُ	to return (a-i)	رَاجَعَ يُرَاجِعُ	to revise (iii)
رَحَّبَ (بـ)	to welcome (ii), to say مَرْحَباً	زَارَ يَزُورُ	to visit (a-u)
رَسَبَ يَرْسُبُ	to fail (in exam) (a-u)	زَائِرٌ (ج زُوَّارٌ)	visitor
سَارَ يَسِيرُ	to go, move, travel (a-i)	سَاعَدَ يُسَاعِدُ	to help (iii)
سَامَحَ يُسَامِحُ	to forgive (iii)	شَاءَ يَشَاءُ	to want, to wish (i-a)
سَمَحَ يَسْمَحُ (لـ)	to permit, to allow (a-a)	سَيَّارَةٌ	car
صَبَرَ يَصْبِرُ	to be patient (a-i)	ضَرَّ يَضُرُّ	to harm, to hurt (a-u)
طَوَى قَيْدَهُ	his name has been struck off the registry (in school)	عِشَاءٌ	evening, early night
طَوَى يَطْوِي	to fold (paper) (a-i)	فَاتَ يَفُوتُ	to escape, elude, miss (a-u)
غَيَّرَ يُغَيِّرُ	to change, to alter (ii)	قَابَلَ يُقَابِلُ	to meet. to have an interview. (iii)

(ج قُعُودٌ) قَاعِدٌ	sitting	قَبِلَ يَقْبَلُ	to accept (i-a)
قَطُّ	never (used with a negative verb in the past tense)	قَعَدَ يَقْعُدُ	to sit (a-u)
(ج قُيُودٌ) قَيْدٌ	record, registry, entry, enrolment	لَبِثَ يَلْبَثُ	to tarry, to stay, to remain (i-a)
لَزِمَ يَلْزَمُ	to be necessary, to be required (i-a)	لَحْظَةٌ	moment
لَوْ	had he/it …(introduces a hypothetical condition).	مُثْبَتٌ	affirmative
وَلَوْ	even if …	مَنْفِيٌّ	negative
لَوْلا = لَوْما	had it not been … but for …	ماشٍ	pedestrian
مانِعٌ	objection, anything that prevents	مَرَّ يَمُرُّ	to pass (by) (a-u)
(ج مُدَدٌ) مُدَّةٌ	period of time	مُرُورٌ	traffic
(ج مَقاعِدُ) مَقْعَدٌ	seat	مَشَى يَمْشِي	to walk (a-i)
مَكَثَ يَمْكُثُ	to stay, to remain (a-u)		
مُلْتَزَمٌ	eastern wall of the Ka‘bah between the door and the Black Stone which is held as though in embrace.		
مَنَعَ يَمْنَعُ	to prevent, to hold back (a-a)	مُمْتازٌ	distinction (over 90%)
نَابَ يَنُوبُ (عَنْ)	to deputise, to act on s.o. behalf (a-u)		
نَظَرَ يَنْظُرُ (إلى)	to look at (a-u)	نَظَّارَةٌ	spectacles
وَرَدَ يَرِدُ	to come, to appear, show up, to be found, to occur (a-i)	نَهارٌ	day, daytime (from dawn to dusk)
وَصَلَ يَصِلُ	to arrive (a-i)	وَقَفَ يَقِفُ	to stand, to stop (a-i)
يَوْمَ الثُّلاثاءِ	Tuesday		

LESSON 13

In this lesson we learn the following:

(1) لَامُ الأَمْرِ: You have learnt the *amr* in Book Two, e.g.:

أُكْتُبْ 'write'

This form of *amr* is used to command (or request) the second person. To command (or request) the third person, the form لِيَكْتُبْ (li-yaktub) is used.

It means 'let him write' or 'he should write', e.g.:

لِيَكْتُبْ كلُّ طالبٍ ٱسْمَهُ في هذهِ الوَرَقَةِ. 'Let every student write his name on this paper.'

لِتَجْلِسْ كلُّ طالبةٍ في مَكَانِها. 'Let every female student sit in her place.'

This form is also used with the first person plural, e.g.:

لِنَأْكُلْ. 'Let us eat.'

The *lām* used in this form is called لَامُ الأَمْرِ. It is used with the *muḍāri' majzūm*.

لِيَكْتُبْ، لِيَكْتُبا، لِيَكْتُبُوا (li-yaktub, li-yaktubā, li-yaktubū).

لِتَكْتُبْ، لِتَكْتُبا، لِيَكْتُبْنَ (li-taktub, li-taktubā, li-yaktubna).

لِأَكْتُبْ، لِنَكْتُبْ (li-aktub, li-naktub).

The لامُ الأَمْرِ has *kasrah*, but it loses this *kasrah* after وَ ، فَ and ثُمَّ e.g.:

لِيَجْلِسْ كُلُّ طالبٍ وَلْيَكْتُبْ. 'Let every student sit and write'

(li-yajlis wa l-yaktub. Not wa li-yaktub).

فَلْنَخْرُجْ. 'So let us go out'

(fa l-nakhruj. Not fa li-nakhruj).

لِنَقْرَأْ قليلاً ثُمَّ لْنَنَمْ. 'Let us read for sometime, then sleep.'

(li-naqra' thumma l-nanam. Not thumma li-nanam).

(2) We have learnt لَا النَّاهِيَةُ in Book Two (Lesson 15). Here is an example:

لَا تَجْلِسْ هُنا. 'Don't sit here.'

There we have learnt the use of لَا النَّاهِيَةُ with the second person only. Now we learn its use with the third person, e.g.:

لَا يَخْرُجْ أَحَدٌ مِنَ الفَصْلِ. ‘Let no one leave the class’ or ‘No one should leave the class.’

Note the difference between these two sentences:

لَا تدْخُلُ سَيَّارَةُ الأُجْرَةِ الجَامِعَةَ. ‘A taxi *does not* enter the university.’ (la tadkhulu)

لَا تدْخُلْ سَيَّارَةُ الأُجْرَةِ الجَامِعَةَ. ‘A taxi *should not* enter the university’ (la tadkhul)

The لَا in the first sentence is the لَا النَّافِيَةُ and in the second sentence it is the لَا النَّاهِيَةُ.

The verb after the لا النَّافِيَةُ is مَرْفوعٌ ; and after the لَا النَّاهِيَةُ is مَجْزُومٌ.

(3) الجَزْمُ بِالطَّلَبِ: A *muḍāri'* preceded by an *amr* or a *nahy*[1] is *majzūm*, e.g.:

اِقْرَأْ مَرَّةً أُخْرَى تَفْهَمْهُ. ‘Read it again, and you will understand it.’

لا تَكْسَلْ تَنْجَحْ. ‘Don't be lazy, and you will pass.’

This is called الجَزْمُ بِالطَّلَبِ, i.e. the *muḍāri'* being *majzūm* because of the *amr* or *nahy*.

The word الطَّلَبُ means ‘demand’ and it is used to include both the *amr* and *nahy* because both of them signify demand.

The *muḍāri' majzūm* that comes after the *amr* or *nahy* is called جَوابُ الطَّلَبِ.

(4) وَارَأْسَاهْ!: This is used to express pain and it is called النُّدْبَةُ.

From رَأْسِي ‘my head’ the pronoun *yā'* is omitted and the ending اهْ (āh) is added.

If one wants to express pain in his hand, he says وَايَدَاهْ (يَدِي → يَدَاهْ : yad-ī → yadāh).

النُّدْبَةُ is also used to express sorrow. To mourn the loss of بِلَالٌ we say وَابِلَالَاهْ ‘Alas for Bilāl!’

(5) We have learnt the *muḍāri' majzūm* in Book Two (Lessons 15,21), and we have been introduced there to three of the four particles that cause *jazm* in the *muḍāri'*. These are لَمْ، لَمَّا، لَا النَّاهِيَةُ.

And we have learnt the fourth particle in this lesson: لَامُ الأَمْرِ.

These four particles are called جَوَازِمُ المُضَارِعِ.

---

[1] *Nahy* (النَّهْيُ) is the negative *amr*, e.g. لا تَجلِسْ هُنا ‘Don't sit here.’

Here are some *āyāt* which contain these جَوَازِمُ :

1) ﴿ أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ ۝٨ وَلِسَانًا وَشَفَتَيْنِ ۝٩ ﴾

'Have We not made for him a pair of eyes,
and a tongue and a pair of lips?' (Qur'ān, 90:8-9).

2) ﴿ وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ﴾

'And faith has not yet entered into your hearts.' (Qur'ān, 49:14).

3) ﴿ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ﴾

'Don't grieve. Surely Allāh is with us.' (Qur'ān, 9:40).

4) ﴿ فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴾

'Let man look at his food.' (Qur'ān, 80:24).

(6) آهِ ، آهٍ is a verb-noun[2] meaning 'I feel pain.'. Its *fā'il* is a hidden pronoun representing أَنَا.

Vocabulary

اِسْتَطْعَمَ يَسْتَطْعِمُ اِسْتِطْعاماً	to ask for food (x)	اِشْتَرَى يَشْتَرِي	to buy (viii)
اِسْتَعَاذَ يَسْتَعِيذُ بِاللَّهِ	to seek/take refuge in Allāh (x)	الشِّمَالُ	left (hand)
أَجَابَ يُجِيبُ	to reply (iv)	أَشْرَكَ يُشْرِكُ	to associate s.o. with Allāh (iv)
أَطْعَمَ يُطْعِمُ إِطْعاماً	to feed. give food to eat. (iv)	إِعْلاَنٌ	announcement
بَاعَ يَبِيعُ	to sell (a-i)	صَوْتٌ (ج أَصْوَاتٌ)	voice, sound
بَسْمَلَ يُبَسْمِلُ	to pronounce Bismillāh ...four-letter verb	تَطْعِيمٌ	vaccination, inoculation
تَوَجَّعَ يَتَوَجَّعُ	to suffer pain (v)	جَاهَدَ يُجَاهِدُ	to strive (iii)
جَازِمٌ	word that make a verb *majzūm*	جِدَارٌ	wall
جَوَابٌ (ج أَجْوِبَةٌ)	reply, answer	حِبْرٌ (ج أَحْبَارٌ)	ink

[2] For the verb-noun see Lessons 1 and 2.

جَوازُ سَفَرٍ	passport	حَزِنَ يَحْزَنُ	to be sad (i-a)
حِصَّةٌ	period (in schools)	خارِجَ	outside
حَفِظَ يَحْفَظُ	to memorize, to protect (i-a)	خَشَبٌ	wood, timber
حَوَى يَحْوِي	to contain (a-i)	خَطٌّ	handwriting, style of writing
دَعَا يَدْعُو	to call, invite, to invoke Allāh, to pray	سَبَقَ يَسْبِقُ	to precede (a-i)
زَائِرٌ (ج زُوَّارٌ)	visitor	سَخِرَ يَسْخَرُ	to mock, ridicule (i-a)
سَبَّ يَسُبُّ	to abuse, insult, call names (a-u)	سَكَنٌ	dweling, residence, hostel
سَيَّارَةُ الأُجْرَةِ	taxi (rental car)	صُدَاعٌ	headache
صَلَحَ يَصْلُحُ	to be good, proper, in order, pious (a-u)	ضَبَطَ يَضْبِطُ	to vocalize (a word) (a-i)
		طَرِيقٌ (ج طُرُقٌ جج طُرُقَاتٌ)	way, road
طَعَامٌ (ج أَطْعِمَةٌ)	food	عَاذَ يَعُوذُ (بِـ)	to seek refuge (with)
طَعِمَ يَطْعَمُ	to eat, to taste (i-a)	غَرَزَ يَغْرِزُ	to prick, to thrust, to insert (a-i)
طَعَّمَ يُطَعِّمُ تَطْعِيماً	to inoculate, vaccinate (ii)	فِي أَثْنَاءِ	during
فَرَغَ يَفْرُغُ فَرَاغاً	to finish, to conclude (a-u)	فَرَّغَ يُفَرِّغُ تَفْرِيغاً	to empty (ii)
فَرَاغٌ	finishing, conclusion		
فِعْلُ المُتَكَلِّمِ	a verb isnāded to the pronoun of the first person		
فِعْلُ المُخَاطَبِ	a verb isnāded to the pronoun of the second person		
فِعْلُ الغَائِبِ	a verb isnāded to the pronoun of the third person		
قَابَلَ يُقَابِلُ	to meet, to have an interview (iii)	قَاعَةٌ	hall
قَارِئٌ	reader, reciter of the Qur'an	لِبْسٌ	dress, clothes

كَسِلَ يَكْسَلُ	to be lazy (i-u)	مَسْأَلَةٌ	issue, matter, problem
لَبِسَ يَلْبَسُ لُبْساً	to wear, to put on (dress) (i-a)	مُسْتَقْبَلٌ	future
مَطْعَمٌ (ج مَطَاعِمُ)	restaurant, dinning room	مَعاً	together
		مَكَانٌ (ج أَمْكِنَةٌ جج أَمَاكِنُ)	place
مَكْسُورَةٌ	broken; pronounced with *kasrah*	وَجَعٌ	pain, ache
وَفْدٌ (ج وُفُودٌ)	delegation	نُدْبَةٌ	expression used to express pain
وَقَعَ يَقَعُ	to happen, to fall down, to come to pass, to be located, to be situated (a-a)		

LESSON 14

In this lesson we learn the following:

(1) إذا: it is a *ẓarf* with a conditional meaning. It is mostly used with a verb in the past tense, but the meaning is future, e.g.:

إذا رَأَيْتَ خالداً فَاسْأَلْهُ عن الكتابِ.[1] 'If you see Khālid, ask him about the book.'

إذا جاءَ رَمَضانُ فُتِحَتْ أَبْوابُ الجَنَّةِ. 'When Ramaḍān comes, the gates of Paradise are opened.'

The Arabic word for 'condition' is *sharṭ* (الشَّرْطُ).

There are two parts in the *sharṭ* -construction: the first part is called *sharṭ*, and the second *jawāb al-sharṭ* (جَوابُ الشَّرْطِ) e.g.:

إذا جاءَ رَمَضانُ is *sharṭ*, and

فُتِحَتْ أَبْوابُ الجَنَّةِ is *jawāb al-sharṭ*.

We have seen earlier that the verb that comes after إذا is mostly *māḍī*. Sometimes *muḍāri'* is also used.

The verb in the *jawāb al-sharṭ* may also be *muḍāri'* as we see in the following duet:

والنَّفْسُ راغِبَةٌ إذا رَغَّبْتَها 'The soul is desirous (of more) if you allow it to desire,'

وإذا تُرَدُّ إلى قليلٍ تَقْنَعُ 'but if it is turned towards a little, then it is content.'

The *jawāb al-sharṭ* should take a فَـ in the following cases:

1) if it is a nominal sentence, e.g.:

إذا اجْتَهَدتَ فَالنَّجاحُ مَضْمُونٌ 'If you work hard, success is certain.'

﴿ وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ﴾ 'And if My servants ask you about Me, then surely I am close by.' (Qur'ān 2:186)

2) if the verb in the *jawāb al-sharṭ* is *ṭalabī*. A *ṭalabī* verb is one containing *amr*, *nahy* or *istifhām*[2] e.g.:

a) إذا رأيْتَ حامداً فَاسْأَلْهُ عَنْ مَوْعِدِ السَّفَرِ

[1] The word إذا can be translated with 'if' or 'when'.

[2] *Istifhām* (الإِسْتِفْهامُ) is a question, e.g., أَفَهِمْتَ؟.

'If you see Ḥāmid ask him about the time of departure.' (*amr*)

إذا دَخَلَ أحَدُكُمُ المَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أنْ يَجْلِسَ

'If one of you enters the mosque, let him perform two *rak'ahs* before he sits down.' (*amr*)

b) إذا وَجَدْتَ المَرِيضَ نائِماً فَلا تُوقِظْهُ

'If you find the patient sleeping, don't wake him up.'(*nahy*)

c) إذا رَأَيْتُ بِلالاً فَماذا أَقُولُ لَه ؟

'If I see Bilāl, what should I tell him?'(*istifhām*).

(2) We have learnt the *nasab* in Lesson 3, e.g.:

سُودانِيٌّ from السُّودانُ

Now we learn that if a word ends in *tā' marbūṭah* (ة) it is omitted prior to the addition of the *yā'* of *nasab*, e.g.:

مَكِّيٌّ from مَكَّةُ and not مَكَّتِيٌّ

مَدْرَسِيٌّ from مَدْرَسَةٌ.

جامِعِيٌّ from جامِعَةٌ.

Vocabulary

to get up (a-u)	قَامَ يَقُومُ قِياماً	telegram	بَرْقِيَّةٌ
to sneeze (a-i)	عَطَسَ يَعْطِسُ عَطْساً وَعُطاساً	habit	عَادَةٌ
		sneeze	عُطَاسٌ
to praise (i-a)	حَمِدَ يَحْمَدُ حَمْداً	to have mercy (i-a)	رَحِمَ يَرْحَمُ رَحْمَةً
to guide (a-i)	هَدَى يَهْدِي هُدًى،هَدْياً وَهِدايَةً		
guide (active participle)	هادٍ (الهَادِي)	guidance	هُدًى
guided (passive participle)	مَهْدِيٌّ	to improve, ameliorate, reform (iv)	أَصْلَحَ إِصْلاحاً
gift, present	هَدِيَّةٌ (ج هَدَايَا)	state, condition	بَالٌ
to be good, proper, in order, pious (a-u)	صَلَحَ يَصْلُحُ صَلاحاً	to be linked, joined (viii)	اِقْتَرَنَ اِقْتِرَاناً

تَضَمَّنَ تَضَمُّناً	to contain, comprise (v)	حَوَّلَ تَحْوِيلاً	to change, transform, transfer (ii)
رَغِبَ يَرْغَبُ رَغْبَةً (فِي)	to desire, covet, crave (i-a)		
قَنِعَ يَقْنَعُ قَنَاعَةً	to be content, to satisfy (i-a)	أَيْقَظَ يُوقِظُ إِيْقَاظاً	to wake s.o. up (iv)
رَغِبَ يَرْغَبُ رَغْبَةً (عَنْ)	to dislike (i-a)	رَدَّ يَرُدُّ رَدّاً	to reply, send back (a-u)
اِسْتَقْدَمَ اِسْتِقْدَاماً	to precede, go before (x)	مِرْفَقٌ (ج مَرَافِقُ)	elbow
إِنَاءٌ (ج آنِيَةٌ جج أَوَانٍ)	vessel, container, utensil	سَعَى يَسْعَى سَعْياً	to proceed, strive (a-a)
طَاعُونٌ	plague	أَجَلٌ (ج آجَالٌ)	term, appointed time, deadline, time of death
نَعَسَ نُعَاساً	to feel drowsy (a-a/u)	اِسْتَأْخَرَ اِسْتِئْخَاراً	to be late, be delayed (x)

جَاوَزَ مُجَاوَزَةً — to leave behind, discard (iii)

وَقَعَ يَقَعُ وُقُوعاً — to fall down, come to pass, happen, be located, be situated (a-a)

وَدَعَ يَدَعُ — to leave (a-a) (only the *muḍāri‘* and the *amr* are used.)

LESSON 15

In this lesson we learn the following:

(1) In the previous lesson we have been introduced to the *sharṭ*. We will learn more about it in this lesson. Another very important word denoting *sharṭ* is إِنْ. It means 'if', e.g.:

إِنْ تَذْهَبْ أَذْهَبْ. 'If you go I will (also) go.'

Note that both verbs (i.e., in the *sharṭ* and in the *jawāb*) are *majzūm*. That is why إِنْ and its 'sisters' (which we will shortly meet) are called أَدَوَاتُ الشَّرْطِ الجازِمَةُ, i.e., conditional words which render the verb *majzūm*. Here are some more examples:

إِنْ تَأْكُلْ طَعاماً فاسِداً تَمرَضْ.

'If you eat rotten food, you will fall sick.'

إِن تَنصُرُواْ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ٧

'If you help Allāh, He will help you and make your foothold firm.' (Qur'ān, 47:7)

وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِيٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ ٤٧

'If You do not forgive me and have mercy on me, I shall be among the losers.' (Qur'ān, 11:47). Here إِلَّا = لَا + إِنْ.

Here are other words belonging to أَدَوَاتُ الشَّرْطِ الجازِمَةُ:

1) مَنْ 'he who', e.g.:

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ٧

'He who does an atom's weight of good shall see it.' (Qur'ān, 99:7).

2) مَا 'that which', e.g.:

وَمَا تَفْعَلُواْ مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ

'And whatever good you do, Allāh knows it.' (Qur'ān, 2:197).

3) مَتَى 'whenever', e.g.:

مَتَى تُسافِرْ أُسافِرْ.

'Whenever you travel I will (also) travel.'

4) أَيْنَ 'wherever', e.g.:

أَيْنَ تَسْكُنْ أَسْكُنْ.

'Wherever you stay, I will (also) stay.'

An extra مَا is often added for emphasis, e.g.:

﴿ أَيْنَمَا تَكُونُواْ يُدْرِككُّمُ ٱلْمَوْتُ ﴾

'Wherever you maybe, death will overtake you.' (Qur'ān, 4:78).

5) أَيٌّ 'whichever', e.g.:

أيَّ مُعْجَمٍ نَجِدْ في المَكْتبةِ نَشْتَرِهِ.

'Whichever dictionary we find in the bookshop we will buy it.'

6) مَهْما 'whatever', e.g.:

مَهْما تَقُلْ نُصَدِّقْكَ.

'Whatever you say, we believe you.'

The tense of the *sharṭ* and the *jawāb* verbs:

a) Both of them may be *muḍāri'*, e.g.:

﴿ وَإِن تَعُودُواْ نَعُدْ ﴾

'And if you return (to the attack) We (also) shall return.' (Qur'ān, 8:19).

In this case (when the verbs are *muḍāri'*) both the verbs should be *majzūm*.

b) Both of them may be *māḍī*, but the meaning is future, e.g.:

﴿ وَإِنْ عُدتُّمْ عُدْنَا ﴾

'And if you return We shall (also) return.[1]' (Qur'ān, 17:8).

The *māḍī* is *mabnī*, so the conditional words do not effect any change in them.

c) The first may be *māḍī* and the second *muḍāri'*, e.g.:

﴿ مَن كَانَ يُرِيدُ حَرْثَ ٱلْآخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ﴾

'Whoever desires the harvest of the Hereafter, We give him increase in its harvest.' (Qur'ān, 42:20).

In this case the second verb is *majzūm*.

d) The first may be *muḍāri'* and the second *māḍī*, e.g.:

مَنْ يَقُمْ لَيْلَةَ القدْرِ إيماناً واْحْتِساباً غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ.

'Whoever stands up (offering *ṣalāt*) on the Night of Qadr with faith and hope of reward, his past sins will be forgiven him.[2]'

---

[1] The meaning is, 'If you return to sins, We shall return to punishment.' Allāh says this to the Jews.

[2] *Ḥadīth* reported by Bukhārī, Kitāb al-Īmān:25; and al-Nasā'ī, Kitāb al-Īmān:22

In this case the first verb is *majzūm*.

When does the *jawāb* take فَ ?

We have seen in the previous lesson two of the situations in which the *jawāb al-sharṭ* should take فَ. Here are the other situations:

3) If the *jawāb al-sharṭ* is a *jāmid*[3] verb, e.g.:

مَنْ غَشَّنَا فَلَيْسَ مِنَّا.

'Whoever deceives us is not one of us.'[4]

4) If the verb in the *jawāb* is preceded by قَدْ, e.g.:

﴿ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ٧١ ﴾

'Whoever obeys Allāh and His messenger has indeed achieved a great success.' (Qur'ān, 33:71).

5) If the verb in the *jawāb* is preceded by the negative مَا, e.g.:

مَهْما تَكُنِ الظُّرُوفُ فَمَا أَكْذِبُ.

'Whatever may be the circumstances I don't lie.'

6) If the verb in the *jawāb* is preceded by لَنْ, e.g.:

مَنْ لَبِسَ الحَرِيرَ فِي الدُّنْيا فَلَنْ يَلْبَسَهُ فِي الآخرةِ.

'Whoever puts on silk (dress) in this world will not put it on in the Hereafter.'[5]

7) If the verb in the *jawāb* is preceded by س, e.g.:

إِنْ تُسافِرْ فَسَأُسَافِرُ.

'If you travel, I will (also) travel.'

8) If the verb in the *jawāb* is preceded by سَوْفَ, e.g.:

﴿ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ﴾

'And if you fear poverty Allāh will enrich you, if He wills, out of His bounty.' (Qur'ān, 9:28).

---

[3] A jamid verb (الفِعْلُ الجامِدُ) is one which has only one form like لَيْسَ، عَسَى . These verbs have no *muḍāriʿ* or *amr*.

[4] Ḥadīth reported by Muslim, Kitāb al-Īmān:164.

[5] Ḥadīth reported by Bukhārī, Kitāb al-Libās:25.

9) If the verb in the *jawāb* is preceded by كَأَنَّمَا (as if), e.g.:

﴿ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا ﴾

'That whoever kills a human being for other than murder or corruption in the earth, it is as if he has killed all mankind.' (Qur'ān, 5:32).

NOTE: If the *jawāb al-sharṭ* has فَ, the *muḍāri'* verb therein is NOT *majzūm*. (See Nos. 5,6,7 & 8 above).

In this case the whole *jawāb al-sharṭ* is said to be in the place of *jazm* (في مَحَلِّ جَزْمٍ).

(2) We have learnt the word كَمْ 'how many?' in Book One, e.g.:

كَمْ كتاباً عندَك ؟ 'How many books you have?'

Here كَمْ is used to ask a question, so it is called كَمِ الاَسْتِفْهامِيَّةُ (the interrogative *kam*).

But if I say:

كَمْ كتابٍ عندَك! it means 'How many books you have!'

Here I am not asking you a question. I am wondering at the great number of books you have, so it is called كَمِ الخَبَرِيَّةُ (the predicative *kam*).

The points in which كَمِ الاَسْتِفْهامِيَّةُ and كَمِ الخَبَرِيَّةُ differ from each other:

a) The *tamyīz* [6] of كَمِ الاَسْتِفْهامِيَّةُ is always singular and it is *manṣūb*.

The *tamyīz* of كَمِ الخَبَرِيَّةُ may be singular or plural and it is *majrūr*.

It may be preceded by مِنْ, e.g.:

كَمْ مِنْ كِتابٍ عِنْدَك!

كَمْ كتابٍ عِنْدك!

كَمْ كُتُبٍ عِنْدَك!

It is better to avoid the construction كَمْ كُتُبٍ عِنْدَك!.

b) Each of the two type of كَمْ has its own intonation in speech, and its own punctuation mark in writing (?,!).

---

[6] The tamyīz (التَّمْيِيز) is a noun that comes after كَم to specify what *how many* denotes. This word is fully dealt with in Lesson 30.

Here are some more examples of كَمِ الخَبَرِيَّةُ:

كَمْ نَجْمٍ في السَّماءِ!

'How many stars are there in the sky!'

﴿ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ﴾

'How many a small group has overcome a mighty host with Allāh's leave!' (Qur'ān, 2:249).

(3) حَتَّى has two meanings:

a) *till*, e.g.:

مَنْ جاءَ مُتَأَخِّراً فَلا يَدْخُلْ حَتَّى يَسْتَأْذِنَ.

'Whoever comes late should not enter till he seeks permission.'

Here is another example:

اِنْتَظِرْ حتَّى أَلْبَسَ.

'Wait till I get dressed.'

b) *so that*, e.g.:

دَخَلْتُ حَتَّى لا أَشْغَلَكَ.

'I entered (without seeking permission) so that I might not distract you.'

Here is another example:

أَدْرُسُ اللغةَ العربيةَ حتَّى أفهَمَ القرآنَ.

'I am studying Arabic so that I can understand the Qur'ān.'

NOTE: The *muḍāri'* which comes after حَتَّى is *manṣūb* because of a latent أَنْ.

(4) هاءَ is a verb-noun meaning 'take'. It is *amr*. This is how it is *isnāded* to the other pronouns of the second person:

هاءَ الكتابَ يا عليُّ.	هاؤُمُ الكتابَ يا إخوانُ.
هاءِ الكتابَ يا آمنةُ.	هاؤُنَّ الكتابَ يا أَخَواتُ.

In the Qur'ān (69:19):

﴿ هَآؤُمُ ٱقْرَءُواْ كِتَٰبِيَهْ ١٩ ﴾

'Take, read my book.'

(5) We have been introduced to the diminutive in Book Two (Lesson 26). Here we learn more about it. The diminutive has three patterns:

a) فُعَيْلٌ e.g.:

زُهَيْرٌ from زَهْرٌ   جُبَيْلٌ from جَبَلٌ

The first letter is followed by **u**, and the second by **ay**, e.g.: jabal to j**u**b**ay**l.

b) فُعَيْعِلٌ e.g.:

دُرَيْهِمٌ from دِرْهَمٌ

The first letter is followed by **u**, the second by **ay** and the third by **i**, e.g., dirham to d**u**r**ay**h**i**m.

Note that the diminutive of كِتابٌ is كُتَيِّبٌ (**kutai**y**ib**) wherein the *alif* is changed to yā'.

c) فُعَيْعِيلٌ e.g.:

فُنَيْجِينٌ from فِنْجانٌ

The first letter is followed by **u**, the second by **ay** and the third by **ī**, e.g. finjān to f**u**n**ay**j**ī**n.

(6) يَكُنْ، تَكُنْ، أَكُنْ، نَكُنْ: these four *majzūm* forms of يَكُونُ may drop the ن and become: يَكُ، تَكُ، أَكُ، نَكُ, e.g.:

﴿ وَلَمْ أَكُ بَغِيًّا ٢٠ ﴾

'And I was not an unchaste woman.' (Qur'ān, 19:20)

﴿ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ٩ ﴾

'And I created you before while you were nothing.' (Qur'ān, 19:9).

﴿ قَالُواْ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ٤٣ ﴾

'They said, "We were not among those who perform *ṣalāt*."' (Qur'ān 74:43).

﴿ فَإِن يَتُوبُواْ يَكُ خَيْرًا لَّهُمْ ﴾

'And if they repent it will be better for them.' (Qur'ān, 9:74).

وَمَنْ يَكُ ذا فَمٍ مُرٍّ مَرِيضٍ   يَجِدْ مُرّاً بِهِ الماءَ الزُّلالا [7]

'Whoever has a bitter sickly mouth finds with it the purest fresh water bitter.'

This optional omission of the *nūn*, which is the third radical, is peculiar to كانَ: يَكُونُ.

(7) In لَيْلَ نَهارَ ('day and night') two nouns have been combined into one. This combined word is *mabnī*.

The same is true of صَباحَ مَساءَ ('morning and evening'). We say:

---

[7] الزُّلالا should have been الزُّلال without the *alif* which has been added for metrical reason. This line is by the famous poet al-Mutanabbī (915-965 C.E).

أَعْمَلُ لَيْلَ نَهارَ. ‘I work day and night.’

نَعْبُدُ اللّٰهَ صَباحَ مَساءَ. ‘We worship Allāh morning and evening.’

Vocabulary

to be absent (a-i)	غَابَ يَغِيبُ غِيَاباً	to backbite (viii)	اِغْتَابَ اِغْتِيَاباً
absent, (active participle)	غَائِبٌ	backbiting	غِيبَةٌ
to be or become complete (a-u)	كَمَلَ كَمَالاً	forest	غَابَةٌ
complete (active participle)	كَامِلٌ	to concern (a-u)	هَمَّ هَمًّا
to permit, allow (i-a)	أَذِنَ إِذْناً	important	هَامٌّ
to ask permission (x)	اِسْتَأْذَنَ اِسْتِئْذَاناً	to deal with the subject in detail. (ii)	فَصَّلَ تَفْصِيلاً
rules and regulations	لَائِحَةٌ (ج لَوَائِحُ)	to stipulate, lay down (a-u)	نَصَّ نَصّاً (عَلَى)
to strike the name off the register (in school), to fold (paper) (a-i)	طَوَى قَيْدَهُ		
to excuse (a-i)	عَذَرَ عُذْراً وَمَعْذِرَةً	excuse	عُذْرٌ
whatever (particle of condition)	مَهْمَا (أَدَاةُ الشَّرْطِ)	to accept (i-a)	قَبِلَ قَبُولاً
to feel sorry (i-a)	أَسِفَ أَسَفاً	to separate, cut-off, to expel (from school) (a-i)	فَصَلَ فَصْلاً
sorry (active participle)	آسِفٌ		
take! (verb noun)	هَاءَ، هَاؤُمْ، هَاءِ، هَاؤُنَّ (اِسْمُ الفِعْلِ)		
to narrate (a-u)	قَصَّ قَصَصاً		
narration, story	قِصَّةٌ (ج قِصَصٌ)	booklets	كُتَيِّبَاتٌ
when, at the time when (adverb of time)	حِينَ (ظَرْفُ الزَّمَانِ)	useful, informative	مُفِيدٌ
time, period of time	حِينٌ (ج أَحْيَانٌ جج أَحَايِينُ)		
to run a race, compete (iii)	سَابَقَ مُسَابَقَةً	to participate, take part (viii)	اِشْتَرَكَ اِشْتِرَاكاً

to apologize (viii)	اِعْتَذَرَ اِعْتِذَاراً (إلى)	contest	مُسَابَقَةٌ
to stand firm, be unshakable (a-u)	ثَبَتَ ثُبُوتاً	to register, to tape-record (iii)	سَجَّلَ تَسْجِيلاً
to hope, request (a-u)	رَجَا يَرْجُو رَجَاءً	to fix, consolidate, strengthen (ii)	ثَبَّتَ تَثْبِيتاً
to be able, can (x)	اِسْتَطَاعَ يَسْتَطِيعُ اِسْتِطَاعَةً		
to contain (a-i)	حَوَى يَحْوِي حَوَايَةً	help	عَوْنٌ
to return, (a-u)	عَادَ يَعُودُ عَوْداً وَعَوْدَةً	to visit a patient (a-u)	عَادَ يَعُودُ عِيَادَةً
there (adverb of place)	ثَمَّ = ثَمَّةَ (ظَرْفُ المَكَانِ)	loser	خَاسِرٌ
to join (school, university, etc) (viii)	اِلْتَحَقَ اِلتِحَاقاً	to become attached (i-a)	لَحِقَ لُحُوقاً
additional lecture	دَرْسٌ إِضَافِيٌّ	to overtake, catch up (iv)	أَدْرَكَ إِدْرَاكاً
to benefit, derive benefit (x)	اِسْتَفَادَ يَسْتَفِيدُ اِسْتِفَادَةً		
to do s.t. to please Allāh, to expect. (viii)	اِحْتَسَبَ اِحْتِسَاباً	to blame (a-u)	لَامَ يَلُومُ لَوْماً
paragraph, section, passage	فِقْرَةٌ (ج فِقْرَاتٌ، فِقَرٌ)		
to be good, proper, in order, pious (a-u)	صَلَحَ صَلَاحاً	to ask, enquire (x)	اِسْتَفْهَمَ اِسْتِفْهَاماً
prize	جَائِزَةٌ (ج جَوَائِزُ)		
to obtain, get (a-u)	حَصَلَ حُصُولاً (على)	to wake s.o. up (x)	اِسْتَيْقَظَ اِسْتِيقَاظاً
		to repent (from sin), man's turning to Allāh in repentance (a-u)	تَابَ تَوْبَةً (إلى)
subject, subject matter	مَوْضُوعٌ (ج مَوَاضِيعُ)	mighty, great	عَظِيمٌ
		to be successful, to triumph, achieve, accomplish (a-u)	فَازَ يَفُوزُ فَوْزاً
acts prohibited by Divine Law	المُنْكَرُ (ضِدُّهُ المَعْرُوفُ)	to keep quite (a-u)	صَمَتَ صَمْتاً
weakest	أَضْعَفُ (اِسْمُ التَّفْضِيلِ)		
		nick name of the famous Arabic poet Abu Tayyib (literally one falsely claiming to be prophet)	المُتَنَبِّئُ (أَبُو طَيِّبٍ)

اِقْتَرَنَ اِقْتِرَاناً	to be linked, joined (viii)	زُلَالٌ = الماءُ الزُّلَالُ	pleasant cold water
أَدَاةٌ (ج أَدَوَاتٌ)	(gr) word denoting a grammatical tool, instrument, function		
بَلَغَ بُلُوغاً	to reach, amount to (a-u)	حُكْمٌ (ج أَحْكَامٌ)	judgement, ruling, provision of a rule
جَازَ جَوَازاً	to be permissible (a-u)	بَلِيغٌ	eloquent, conforming to the rules of rhetoric
		وَجَبَ يَجِبُ وُجُوباً	to be obligatory (a-i)
جَمَعَ جَمْعاً	to gather, to turn a noun into plural (a-a)	أَفْرَدَ إِفْرَاداً	to render a word singular (iv)
جَمْعٌ	plural	مُفْرَدٌ	singular
		مُفْرَدَاتٌ	words
اِجْتَمَعَ اِجْتِمَاعاً	to come together, assemble, meet (viii)	حَوَّلَ تَحْوِيلاً	to change, transform, transfer (ii)
حَاوَلَ مُحَاوَلَةً	to try (iii)	أَعْطَى يُعْطِي إِعْطَاءً	to give s.t. to s.o
اِسْتَحَالَ اِسْتِحَالَةً	to be impossible (x)	تَنْغِيمٌ	intonation, voice modulation
تَنَاوَلَ تَنَاوُلاً	to take with the hand, to take (drink, food, medicine etc) (vi)		
خَصَّ خُصُوصاً	to concern, have relevance (a-u)	قِنْدِيلٌ (ج قَنَادِيلُ)	lamp, candle
عَلَامَةُ التَّرْقِيمِ	punctuation mark	تَوَضَّأَ تَوَضُّؤاً	to perform *wuḍū* (v)
شَغَلَ شَغْلاً	to occupy s.o, keep s.o. busy (a-a)	نَجَا يَنْجُو نَجَاةً	to escape, be saved (a-u)
فَاتَ فَوْتاً وَفَوَاتاً	to escape, elude (a-u)	زَرَعَ زَرْعاً	to sow (seeds) (a-a)
غَشَّ غِشّاً	to act dishonestly, deceive, fool, mislead (a-u)	رَحِمَ رَحْمَةً	to have mercy (i-a)
حَصَدَ حَصْداً	to harvest, reap (a-i/u)	مُسَجِّلٌ	tape recorder
غَلَبَ غَلَبَةً	to subdue, conquer, overcome, overpower (a-i)		
		عَصَى يَعْصِي عِصْيَاناً وَمَعْصِيَةً	to disobey (a-i)
غَيَّرَ تَغْيِيراً	to change, alter (ii)	صَدَّقَ تَصْدِيقاً	to believe, trust, deem s.o. credible (ii)

to believe (iv)	آمَنَ يُؤْمِنُ إِيمَاناً	to obey (iv)	أَطَاعَ إِطَاعَةً
to be mindful of Allāh, be pious (viii)	اِتَّقَى اِتِّقَاءً	to make s.o. rich, enrich (iv)	أَغْنَى إِغْنَاءً
to volunteer (v)	تَطَوَّعَ تَطَوُّعاً	to be late (v)	تَأَخَّرَ تَأَخُّراً
to seek forgiveness (x)	اِسْتَغْفَرَ اِسْتِغْفَاراً	to learn (v)	تَعَلَّمَ تَعَلُّماً
to wake up (x)	اِسْتَيْقَظَ اِسْتِيقَاظاً	to honour, respect (viii)	اِحْتَرَمَ اِحْتِرَاماً
commander	أَمِيرٌ (ج أُمَرَاءُ)	to associate s.o. with Allāh (iv)	أَشْرَكَ إِشْرَاكاً (بِـ)
weapon	سِلَاحٌ (ج أَسْلِحَةٌ)	excuse	عُذْرٌ (ج أَعْذَارٌ)
		medicine	دَوَاءٌ (ج أَدْوِيَةٌ)